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Sacred Scriptures



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SACRED SCRIPTURES

OF

THE WORLD

BEING SELECTIONS OF THE MOST DEVOTIONAL AND ETHICAL PORTIONS
OF THE ANCIENT HEBREW AND CHRISTIAN SCRIPTURES, TO
WHICH HAVE BEEN ADDED KINDRED SELECTIONS
FROM OTHER ANCIENT SCRIPTURES OF
THE WORLD

DESIGNED FOR COMMON USE IN CHURCHES, SCHOOLS, AND HOMES, OR WHEREVER
ELSE THE DEVOUT AND MORAL TEACHINGS OF THE WORLD MAY
BE NEEDED FOR PURPOSES OF RELIGIOUS INSPIRATION OR
OF ETHICAL INSTRUCTION

COMPILED, EDITED, AND IN PART RETRANSLATED

BY

REV. MARTIN K. SCHERMERHORN, M.A.

(Formerly Pastor of the Church of the Unity, Boston; late of the Channing Memorial Church
Newport, R. I.)

PRIMARILY FOR HIS OWN USE AS PREACHER AND PASTOR

Proverbs are sayings without an author

—ANCIENT GRAMMARIAN

The originals are not original

—EMERSON

*For neither now nor yesterday began
These thoughts, which have been ever, nor yet cease
A man be found who their first entrance knew*

—SOPHOCLES' ANTIGONE

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CATHOLICITY.

Have the religions of mankind no common ground? is there not everywhere the same enrapturing beauty beaming forth from many thousand hidden places? Broad, indeed, is the carpet God has spread, and beautiful the colors He has given it. . . . There is but one lamp in this house, in the rays of which, wherever I look, a bright assembly meets me. . . . O God! whatever road I take joins the highway that leads to Thee.

PERSIAN SCRIPTURES.

What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.

HEBREW SCRIPTURE.

Whosoever doeth the will of my Father who is in Heaven, the same is my brother, and my sister, and my mother.

SAYING OF JESUS.

Of a truth I perceive that God is no respecter of persons; but in every nation he that revereth Him and worketh righteousness is accepted with Him.

SAYING OF THE APOSTLE PETER.

The catholic-minded man regards all religions as embodying the same truths; the narrow-minded man observes only their differences.

CHINESE APOTHEGM.

Altar flowers are of many species, but all Worship is one; systems of Faith are different, but God is one.

HINDU APOTHEGM.

He who is beloved of God honors every form of Religious Faith.

X BUDDHIST SCRIPTURE.

God is by nature the Father of all men; and all best men He calls His sons.

X X

GRECIAN SCRIPTURE.

Amid all the conflict of opinions there sounds through all the world one consenting law and idea,—that there is One God, the Ruler and Father of All. . . . I do not blame the variety of representations, only let men understand there is but One Divine Nature; let them love One, and keep One ever in their thoughts.

ROMAN SCRIPTURES.

If thou art a Mussulman, go stay with the Franks; if thou art a Christian, mix with the Jews; if thou art a Shuah, mix with the Schismatics. Whatever is thy religion, associate with men of opposite persuasions. If thou canst mix with them freely, and art not the least angered whilst listening to their discourse, thou hast attained peace, and art a master of creation.

ARABIAN SCRIPTURES.

To him who on these pinions has risen and soared away to the throne of the Highest, all religions are like; Christians, Moslems, Guebers, Jews—all adore Him in their several way and form.

PERSIAN APOTHEGM.

LETTER OF CATHOLICITY.

7 NORHAM GARDENS, OXFORD,

March 6, 1883.

DEAR SIR :

It is always a great satisfaction to see the budding germs of the seed which one has helped to sow. I wish you all success in your endeavors after a religion of humanity, but success, to be solid, must not be too rapid. The true religion of the future will be the fulfilment of all the religions of the past—the true religion of humanity, that which, in the struggle of history, remains as the indestructible portion of all the so-called false religions of mankind. There never was a false god, nor was there ever really a false religion, unless you call a child a false man. All religions, so far as I know them, had the same purpose; all were links in a chain which connects heaven and earth, and which is held, and always was held, by one and the same hand. All here on earth tends toward right, and truth, and perfection; nothing here on earth can ever be quite right, quite true, quite perfect, not even Christianity—or what is now called Christianity—so long as it excludes all other religions, instead of loving and embracing what is good in each. Nothing to my mind can be sadder than reading the sacred books of mankind—and yet nothing more encouraging. They are full of rubbish; but among that rubbish there are old stones which the builders of the true Temple of Humanity will not reject—must not reject, if their Temple is to hold all who worship God in spirit, in truth, and in life.

Believe me,

Yours truly,

F. MAX MÜLLER.

THE REV. M. K. SCHERMERHORN.

GENERAL PREFACE.

BIBLES are cyclopædias of the best religious literature of the world. Cyclopædias are valuable for purposes of reference and occasional use; but for general use they are cumbersome and inconvenient.

The Christian Bible is made up of "The Old Testament," which comprises the best ancient literature of the Jews; and of "The New Testament," which comprises the best Christian literature of the first centuries. It represents what we may call the *survival of the fittest* out of the mass of devout literature of the Jews and of the early Christians. In this sense it is all valuable, and not a scrap of it should be lost. But being a cyclopædia, it is not well adapted to common use.

For the *student*, as a book of reference it is invaluable; but for practical purposes—that is, as a book of devotion, of devout instruction, or of ethical guidance and suggestion—it is unquestionably confusing as well as cumbersome and inconvenient. So much irrelevant matter, of mere history, genealogy, incident, explanation, repetition, etc., is (quite naturally) included, that it becomes like the metamorphic rocks or the alluvial soils, from which much rubbish must be cleared away before one can get at the embedded gold. For *practical purposes* the gold should be ready at hand and in a convenient form. So for practical purposes the practical instructions and suggestions of the Bible should be separated from its mass of history, genealogy, and detail, so that eye and mind may at once apprehend their meaning and be quickened by their timely inspirations. The want of such a selection is now widely felt by ministers in their Pulpits, by teachers in Sunday-schools and in Day-schools, by parents in their Homes, and by individuals in their hours of Devotion.

To answer this "want," in some measure at least, this volume has been prepared. Both from the Old Testament and from the New, all has been selected that seems of practical value, for purposes either of moral instruction or of devout inspiration. A few kindred selections have also been added from the other bibles or sacred scriptures of the world, simply that they might stand as confirmations of the truth and beauty of the Divine Revelations as found in *our* Bible; and at the same time bear living testimony to the fact, that *In times past God has not left himself without a witness in any nation; but hath from time to time raised up prophets among them all such as they were able to hear.*

As to the selections made and parts omitted, it is inevitable that a compiler of any sort can never hope to satisfy the taste and judgment of all. What one would retain another would reject; what one would reject, another would retain. Some would retain all; and some would reject all. So, on his own taste and judgment must every compiler rely; and, especially in such a serious matter as attempting "to tamper with Sacred Scriptures," must he be prepared for criticism, and for finding that *personal* satisfaction and benefit are the only compensation to be received from even his most studious and devout labors.

EXPLANATION OF METHODS.

The compiler of this volume may here be permitted to make some personal explanations with reference to his fitness to undertake so great a work as that which he has ventured to assume, and the general methods he has adopted. From childhood he has been unusually familiar with the Bible. Very early in life he committed to memory large portions of it. In college, in theological schools, and during the many studious as well as busy years of a clergyman's life which have followed, the Bible has unceasingly been his "book of books." He has also during these years, from opportunities as pastor and preacher in country as well as in city parishes; from opportunities also of wide and various associations, both in America and in Europe, with people of all grades of intellectual and theological appreciations, sought to arrive at just and wise conclusions as to the *relative* worth of the various parts of the Bible with reference to the views and needs, not only of people in general, but of the more intelligent and critical classes in particular.

With so much of early and of continued preparation to recommend him to the task, or at least to recommend the task to him, he began about six years ago to devote his leisure hours to gathering and arranging the materials for this volume—chiefly that he might have it for his own use in his own home, pulpit, and congregation.

The general methods which he adopted and has followed out, are:

(1) *To carefully select* from the entire Bible all the parts, whether chapters, paragraphs, or isolated sentences, which seemed to be of especial importance for purposes of ethical instruction, or, as aids to either public or private devotion.¹

(2) *To bring these Selections together, part to part*, in a way that would render them most effective, and at the same time do no violence to the critical and historical sense of the various books, chapters, or paragraphs from which they were taken.

¹ As has already been hinted in this preface, our Bible, like all the other bibles of the world, and like all *masses* of literature—especially ancient literature,—may be fittingly compared to a great mine, rich in deposits of precious ore. To delve for these "precious deposits," and to bring them forth—whether found in the form of veins, or of nuggets, or of scattered grains,—this is wisdom; it is benevolence also; and, moreover, is, in its highest form, *reverence for the original sources of revelation and of truth.*

(3) *To faithfully translate*—with standard lexicons and with all scholarly versions in hand—the Selections thus made and brought together, carefully studying the context and noting the various meanings of all disputed parts, with the resolution of leaving *unchanged* every sentence, phrase, or word in the Authorized Version that represents even approximately the meaning of the original writings, *as the present translator might be able to understand them*; but with the resolution also, of rendering all parts which have important ethical or devotional bearings into whatever new or *changed* words, phrases, or sentences would most truthfully and clearly represent the meaning of the original writings, *as the present translator might be able to understand them*.

(4) *To change or to retain the common punctuation according to the above rule of translation.*

(5) *To omit all unnecessary particles and meaningless repetitions of words*, in cases where the sense of a passage would be obscured or burdened by their retention.

(6) *To gather into paragraphs or verses such portions of each Selection as seemed to be kindred; i. e., as seemed to have been originally spoken or written as a continuous sentiment or thought.*

(7) *To place at the head of each Selection an outline of its sentiment or thought*, whenever there should be sufficient definiteness and continuity to warrant it.¹

(8) *To transform the four Gospels into one*, by omitting from each all plainly contradictory parts; all parts that—while recording incredible claims or events—are not clearly authenticated by at least two of the four biographies; and all parts that are either acknowledged or probable interpolations.

(9) To observe the above rules in general with reference to making Selections from all the other sacred scriptures of the world, so far as the compiler might be able to apply them, by getting at the *bulk* of these writings, and by some knowledge of the languages in which they were originally written or in which they have been preserved.²

Two or three anticipated criticisms may here be noticed also by way of general explanation.

First, that the translator has ventured to adopt what are known as free renderings in place of the common (professedly) literal renderings; and that in doing this he has very often filled in or pieced out his translations with such connecting or explanatory words as would serve the better to bring out his view of the author's full or evident meaning. In reply he would say that literal or *word-for-word* translations of the Bible are

¹ The Psalms, Proverbs, and similar portions being made up, for the most part, of fragmentary exclamations and instructions, no attempt to outline the contents of the various Selections drawn from them could wisely be made.

² But few and very fragmentary Selections, however, have been gathered from these sources, for the reason that this volume was from the first designed to be chiefly a volume of Selections from the Hebrew and Christian Scriptures.

based only upon the old, but now widely rejected, idea of *verbal* inspiration. Those who have come to believe that the Bible is simply a *book among books*, will insist upon the privilege of translating it as they would translate Homer, Virgil, the Vedas, the Koran, or any other book. Moreover, the *literal* method of translation on the part of the old school of theologians is only a *professed* one; as a matter of fact, it has never been followed. All translators from the earliest times have woven into the *original* text words and phrases of their own, the better to express their sense of its meanings. Certainly a translator from the *modern and liberal stand-point* may enjoy the privilege of doing the same.

Everybody knows that the original text of nearly all the New Testament, but particularly the "Epistles," was exceedingly ungrammatical, disconnected, confused, and uncertain—necessarily so because their authors and first transcribers were all unlearned men; even Paul being obliged to write or dictate in a language of whose grammatical and perspicuous use he knew little or nothing. So that, from the beginning, all translations have been largely a matter of *guess* as to the author's real meaning. From the first translations down to the recent Revised Edition, there have been no *really* literal renderings, but "filling in and piecing out" with such words and phrases as *seemed* to the translators to assist in best bringing out the meaning of the text. The same privilege, *from a different stand-point of interpretation only*, is all that the present translator has claimed.

Another *anticipated* criticism which it may be well here to forestall, is that so much has been omitted. But a sufficient reply to this is a reference to the fact, that the compiler of this volume has made it *his main object to leave out* (1) all improper, (2) all irrelevant, (3) all theologically or ethically unnecessary, and (4) all parenthetical and inadequately testified to or confirmed, parts, in order to produce a "Selection" not at all for critical, but entirely for moral and devout purposes. For instance, the four Gospels have been woven into one, with every purely ethical and devoutly theistic verse and sentence *included*; and with nothing *excluded* but (1) unnecessary historic details, and (2) such interpolated opinions of the authors and accounts of miracles or marvels as are conflicting in the sense of not being stated or even referred to by more than one or two of the four Gospels. The same general method, with different applications, has been followed in all the selections made from the Old Testament, and the other portions of the New. The *essence* or essential parts have been included, and all else omitted.

A word of explanation may also here be added with reference to the *form* in which the pages and selections have been arranged. The form of paragraphs or verses gathered into selections has been adopted as best for two reasons: (1) All "Bibles" are made up of *fragments* of history and of thought, which have loosely drifted together without much if any

discernible order or connection, and hence the *fragmentary form* of preserving them is most natural and suggestive. (2) Ethical teachings and devout sentiments have always been found most effective, both for the memory and for purposes of meditation, when presented in brief paragraphs or in isolated sentences. This is shown in the growing tendency in our times of all authors whose main object is suggestion or instruction, to break up their pages into headings, sections, paragraphs, and short sentences. Of all writings the ancient scriptures of the world, which, for the most part, originally were only *sentences or fragments of thought and of devout utterances* written upon stones, bark, parchment, *any thing most convenient*, and at length gradually gathered in volumes,—of all writings these are most suggestive and impressive when presented as nearly as possible in their original fragmentary form. In this as in some other particulars the old King James' Bible was more wisely *arranged* than is the recent Revised Edition.

The question also will, doubtless, be asked : Why are not authorities for changes in the translations given ? The answer is, that the translator, being a classical scholar and reasonably familiar with the Hebrew and Greek as well as with some other ancient languages, has thought it best to be his own authority for changes in the common translations ; at the same time *he would acknowledge his indebtedness to every well-known version of the Bible, and to every well-known volume of Translations or of Selections from the other ancient scriptures of the world.*

It may also here be added that no references to exact chapter and verse, or to probable or possible authors have been made, *first*, because this is not designed as a volume for *critical study* ; and, *second*, because by the use of the ordinary Concordances every selection may be easily traced and verified.

PREFACE TO SELECTIONS FROM THE GOSPELS.

It is to be remembered that the biographies of Jesus, or the Gospels as they are called, were none of them written until long after the death of Jesus ; none of his words were written down when spoken, or written in any form until many years after they were spoken. They seem to have made a profound impression upon the minds and memories of those who heard them, especially of his disciples ; so that after his tragic death they were vividly recalled and, *in fragmentary forms*, passed from mouth to mouth, and circulated from place to place, wherever his persecuted followers were scattered abroad or went preaching the new religion.

So, for many years, the words as well as deeds of Jesus were preserved only as *traditions*. Repeated over and over, thousands of times, by thousands of different persons and among *unlearned* and *superstitious* people, it was impossible that they should be preserved, even for a brief period, in their *exact* original form ; much less could they be so preserved and

transmitted to a second or a third generation. Hence, as a *matter of necessity*, various mythical or fabulous interweavings of attempted explanation, elaboration, inference, and detail *must* have taken place during the quarter century or more which elapsed between the death of Jesus and the first written record of his life. These "interweavings" of fancy and fable increased so rapidly, and so threatened to completely obscure the original words and deeds around which they grew, that at length devout men set themselves to work to collect from the mass of floating traditions, such as they deemed most reliable, in order to *write them down*, and so preserve them from further accretions of extravagance and misconception. In this attempt even the most honest, clear-minded, and conscientious biographers, with no scrap of WRITTEN record or history before them, and depending entirely upon *oral* reports and testimonies, must of necessity have been able to gather only a very imperfect, fragmentary, and, in its *details*, unreliable account of words that were spoken and deeds that were performed more than a generation before their time. Hence we conclude that the *exact* words and *precise* deeds of Jesus are not and never can be known. But the *spirit* of them unquestionably survives, and shines luminescently from the pages of the four Gospels of the New Testament.

What all wise persons should do is to consider this *spirit*, which "maketh alive," not the letter, which "killeth."

To assist in the discernment of this *spirit* as separated from the *letter*, is the devout object of the following Selections. To this end it seems necessary to remove from the gospel narratives, all evident accretions of myth, fable, or extravagance; and at the same time to omit those details of explanation and history which have no direct bearing upon *practical* religious instruction, inspiration, and life. Genealogy, Old Testament quotations, accounts of *physical* healings or wonder-workings, the *exclamations* of those who claimed to be "eye-witnesses," the doctrinal opinions of those who claimed to be the compilers of the narratives as now found in the New Testament,—all these have only an *intellectual* value at the most, and, whether true or false, should find no place in a religious book designed for the practical instructions and inspirations of the Church, the Sunday-school, and the Home: like the *débris* of a mine, they are good enough in their time and place; but when the silver or the gold is needed for *immediate* and *practical* uses, they should be thrown aside and out of the way as cumbersome and worthless.

So as this Selection is designed for "immediate and practical uses" in pulpit and pew, in the closet and at the family altar, wherever devout or devotional inspirations are needed, all has studiously been omitted that directly falls under any of the following five heads:

(1) The genealogy and the *miraculous* birth of Jesus, together with his *bodily* resurrection and *bodily* ascension into heaven; concerning all of which but little is said in the New Testament Scriptures, and *that little* appears to be contradictory, unreliable, and practically unimportant.

(2) The wonders, or so-called Miracles which he is *reported* to have wrought; which *reports*, whether true or false, have no essential bearings upon him as an example whom *we* ought to follow, and a teacher whose words we ought to love and obey.

(3) Those citations from the Scriptures of the Old Testament, commonly looked upon as "fulfilments of prophecy," which, whether received as natural or supernatural, imaginary or real, coincidences, neither add to nor detract from the *beautiful character* and *sublime teachings* of Jesus.

(4) The *personal* opinions, inferences, and explanations of the compilers of the Gospels themselves, none of whom profess to have been eye-witnesses of the deeds or hearers of the words of Jesus, but simply those to whom the traditions "were delivered."

(5) Such unimportant elaborations as the *details* of sick persons healed, insane persons restored, the hungry provided with food, etc., from which (except by strained and unnatural interpretations) no practical lessons of *morality or religion* can be drawn.

The "Four Gospels" were none of them composed before the latter half of the *first* century, and in their present form were not known until about the beginning of the *third* century. The titles, "Matthew," "Mark," "Luke," and "John," are probably only the *assumed names* under which (as was then common and allowable), their unknown authors or compilers wrote. It is possible, and even probable, that they are all different versions of an original collection or "Gospel," made long before by some one of the disciples or early apostles of Jesus. This may account for their agreements and disagreements; and at the same time may enable us, by careful study of these "agreements and disagreements," to disentangle the four Gospels, and to weave them again into *one connected and consistent account* of all that is most important in the life and teachings of Jesus. This is what has been attempted in the following pages, devoutly and studiously attempted; with what success let each reader judge for himself.

In translating the New Testament in order to render the meaning of ancient words more comprehensible and less confusing, certain equivalents have been used; for instance: "Christ" has often been translated Messiah or Anointed; "Lord" (as applied to Jesus), always Master or Teacher; "Worship" (as applied to Jesus), always homage or reverence; "Miracle," always wonder, etc. Also, a "free translation" has often been considered allowable here, as in the rendering of all other writings from a foreign into a native tongue. *To express the evident sense of the author in the clearest phrase or paraphrase*, has been the constant effort of the translator.

The author of the fourth Gospel, probably writing—as was common and allowable in those days—under an assumed name, the name of John, prefixed to his biography of Jesus a metaphysical proem or introduction commencing with “In the beginning was the Logos,” etc. This *Logos Doctrine*, as it has since come to be called, is not in any way referred to in any other portion of the New Testament, and doubtless was a subtlety borrowed originally from the Greek schools of philosophy; hence it is omitted from these Selections as forming no essential or even recognized part of the Christian literature of the first century.

The same author has frequently added to his narrative of what Jesus said and did, *philosophical opinions of his own*, which not only are not confirmed by, but also are not in harmony with, the opinions of the authors of the other three Gospels; he has also added incidents which are not referred to by any of the other biographers. These and all similar portions have been omitted for the reason stated above.

EXPLANATION AS TO THE MEANING AND FORM OF THE PHRASES “SON OF MAN” AND “SON OF GOD.”

In the Hebrew Writings the phrases “Son of Man” and “Son of God” are very frequently found, especially in the later or prophetic periods. They are used interchangeably and as equivalents; with the common understanding, no doubt, that they were both titles *which all good men might assume or have applied to them*: but men of distinguished virtue and wisdom especially were called, and called themselves, by these terms. When, therefore, Jesus appeared, calling himself, and being called “Son of Man” and “Son of God,” it was no novelty;—was in keeping with the common speech of the Hebrews, particularly as applied to all whom they looked upon as sages or prophets. Recognizing this to be the fact, the present translator has departed from the *common form* of writing or printing these terms in *large letters* when applied to Jesus, and in *small or ordinary letters* when applied to all others; he has used, or sought to use, the same form of letters *in all cases*, to whomsoever—either in the Hebrew or the Christian Scriptures—the terms “Son of Man” or “Son of God” are applied.

In the Greek text these terms are invariably—throughout the other portions of the New Testament as well as throughout the Gospels—printed in an impartial form of letters. They should have the same *form* when rendered into English.

EXPLANATION AS TO THE MEANING AND FORM OF THE TERMS “LORD,” “MESSIAH,” “KING,” ETC., AS APPLIED TO JESUS.

In the Greek text these terms also, as applied to Jesus, in common with all other *human beings*, are invariably—throughout all the other portions of the New Testament as well as throughout the four Gospels—printed

with an impartial form of letters. They also should have the same *form* when rendered into English. The present translator has sought so to render them.

PREFACE TO SELECTIONS FROM THE ACTS OF THE APOSTLES.

Of this book, as of the four Gospels, the author is uncertain. It is commonly supposed to have been written by the person who, under the title of "Luke," wrote the third Gospel. Like the four Gospels, it is made up of historic fragments, interwoven with traditional elaborations and details. Especially is this the case with the first few chapters, in which are recorded events which transpired *at least* a whole generation before this book was composed. During all this time, and *possibly* for three or four generations, these events were floating from mouth to mouth and from place to place in an *unwritten* form; hence it is impossible that they should have been preserved from sundry accretions of myth and fable; especially as those who heard and repeated them were unlearned people, to whom fanciful ideas and exaggerations of facts were as natural as the air they breathed. Exactly when this book was composed is not known. The first mention of it, or quotations from it, of which we have record, is in the latter part of the second century. During the third and fourth centuries it was rejected by many as spurious and unreliable; similar conceptions of it have been held by modern theologians, as, for instance, by Baur and others in Germany. However, there is unquestionably a vein of reliable and valuable historical facts running through this "*stratum*," which is known as the Acts of the Apostles. To find and to follow this *vein*, and to bring out from it such selections as promise to have a vital bearing upon the religious thoughts and lives of those who may read these pages, has been the studious and devout object of the compiler.

PREFACE TO SELECTIONS FROM THE APOSTOLIC LETTERS.

The oldest of all Christian writings were undoubtedly letters originally written by absent pastors to their various churches, and designed to be read in public to those churches, for their instruction and edification. Of these letters, a great many were written; and the more important of them were preserved by those to whom they were addressed. But most even of those preserved as important contain so little of *general* instruction or interest, that, in making up the collection which now constitutes the "Epistles" of the New Testament, they were not deemed worthy of preservation. So it has come to pass that the twenty-one letters as now found in the New Testament, together with the four Gospels, the Acts of the Apostles, and the "Revelation," have come down to us as a "survival of the fittest" out of that mass of early Christian writings, to which the

author of the fourth Gospel might have applied his rather extravagant remark: "I suppose that even the world itself could not contain the books."

Of the twenty-one Letters as now found in the New Testament, four, viz., that to the Hebrews, the second of Peter, the second and third of John, were long repudiated by many as spurious, and not worthy of preservation; they are still held by the most competent and fair-minded investigators to be, in common with some of the shorter letters attributed to St. Paul, the productions, not of those whose names are appended to them, but of some unknown persons, writing under assumed names, as was then common and allowable.

But we are beginning to be convinced that *all* of the New Testament Letters, with the exception of that to Philemon, and the second and third of John, are valuable, by whomsoever written. Even the letter to the Hebrews, so long and by so many spoken against, when properly translated and comprehended, proves itself to be one of the most instructive and inspiring portions of the Christian Scriptures.

Of the letters to the Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians, Thessalonians, and Timothy, *eleven in all*, it may be said that they are especially valuable, as being the only New Testament writings whose *real* authorship is *with some degree of certainty* known. That St. Paul wrote (or dictated) these letters is exceedingly probable, as also the fact that they are the oldest of all the Christian Scriptures which have been handed down to us. The letter to the Romans was doubtless written about A. D. 60, and the other letters of Paul at about the same date.

Concerning the translation of these letters from the original Greek into modern English, it may be said, that nowhere in the whole range of literature, ancient or modern, do we find such grand sentiments clothed in words and phrases so inadequate to their right comprehension.

Greek was a foreign tongue to Paul, as to the other authors, so that quite naturally, in attempting to write or even to dictate letters in this strange tongue, the thought, however sublime, would be obscured by imperfect words, as well as by poorly constructed sentences and inadequate selections of phrase.

So, as a matter of fact, is it with the *text* of all the New Testament letters, even as *improved upon* by a long succession of transcribers. Under these circumstances, it is evident that, in order to communicate forcibly the author's meaning to the ordinary reader, the translation must be not a *literal*, but a *free*, translation. Even of such ancient classics as the Odes of Horace, it has been truly said: "If translated word for word, they would be utterly unintelligible." Much more is this true of the Christian Scriptures in general and of the Apostolic Letters in particular.

The common (or rather professed) mode of translating the Bible, down to the present time, has been the *literal* rendering; as nearly as possible

"word for word,"—a mode rarely adopted in translating any other book from a foreign into a native language. This mode, as applied to the Bible, *grew* naturally out of the conception of that book as *verbally* inspired, which conception being no longer held among the most intelligent people of the world, it follows that the literal mode of translation should henceforth be also discarded. As now translated in our common editions of the New Testament, it is simply impossible for any reader not familiar with the *text* to apprehend the meaning of, or derive any real instruction from, a large portion of the Christian Scriptures, especially from the letters to the Romans, Corinthians, and Hebrews. Having been long and painfully aware of this fact, both from experience, observation, and numerous testimonies even of many unusually intelligent students of the Bible, the compiler of this volume has been led to adopt the principle that, here as elsewhere, *that is the best translation which renders the evident meaning of an author into the simplest language and the most lucid phrase.*

Especially in translating the "Letters" of the New Testament, the text of all of which is so imperfect and obscure, the unceasing object of the translator should be to studiously and devoutly apprehend the *designed thought* of the author; and that *thought*, by paraphrase, or by any use whatever of words and phrases, to communicate most readily and forcibly to the mind of the reader or hearer.

This has been the one object of the translator of the following Selections; how successfully it has been accomplished must be left to the judgment of those into whose hands this book may fall.

A remark may be added with reference to the rendering of a few words, which may be designated as *main words* in all the letters written by Paul.

(1) By the word translated *circumcision*, Paul evidently meant *ordinances*, including under that term all the sacramental rites of the Jews, which centred in, and were necessarily connected with, the fundamental and initiatory rite of circumcision.

(2) By the word translated *works*, Paul evidently meant *ceremonial observances, formalistic piety, or the ritualism* of the Mosaic law.

(3) By the word translated *faith*, Paul *probably* meant *confident trust* in the mercy and help of God; faith in Jesus being *confident trust* in the revelations of Divine mercy and helpfulness which it was the mission of Jesus to reveal and teach.

(4) By the word translated *blood*, as applied to Jesus, Paul *probably* meant *life completely consecrated, or the unreserved offering of one's self for the good of others.*

(5) By the word translated *resurrection*, Paul, as all the other New Testament authors, evidently meant (what the word generically means) *spiritual survival, or a rising up of the spirit from the realms and power of physical death.*

Bearing in mind these simple explanations, the reader will doubtless find hundreds of passages luminous and helpful, which in the common translation are utterly incomprehensible. For instance, instead of reading, "Neither circumcision nor uncircumcision availeth any thing, but a new creature," read, "Neither conformity to ordinances nor non-conformity availeth any thing, but a new creature." Instead of reading, "A man is not justified by the works of the law," read, "A man is not justified by the ceremonial observances of the law," or "by the ritualism of the law," or "by formalistic piety." Instead of reading, "A man is justified by faith," read, "A man is justified by confident trust in the mercy and help of God"; or, instead of "Children of God by faith in Christ Jesus," read, "Children of God by the confident trust in his mercy and help which Christ Jesus taught and inspired." Instead of, "Redemption through his blood," read, "Redemption through his unreserved offering of himself for our good"; or, instead of, "Without shedding of blood there is no remission," read, "Without the life completely consecrated there is no remission."

Reading thus, by making use of synonymous words or equivalent expressions, these Scripture passages, and such as these, become not only comprehensible, but also deep in significance and wide in application.

PREFACE TO SELECTIONS FROM THE ANCIENT PERSIAN, EGYPTIAN, HINDU, BUDDHIST, CHINESE, GRECIAN, ROMAN, AND ARABIAN SCRIPTURES.

Not because there is in these ancient scriptures any *new truth*, or truth *better spoken* than that contained in the Bible of the Christians, are these Selections added, but simply as *confirmations*, giving emphasis and strength to those teachings with which we are already familiar. Moreover, they are here added as a perpetual witness that, not to us only, but to all mankind, of every age and nation, hath God spoken. "By inspiration of God ALL Scriptures are given"; and in the Sacred Books of all Religions, he who devoutly reads may find much that is "profitable for teaching, reproof, correction, instruction in righteousness; that the man of God may be perfect and thoroughly furnished unto all good works."

As the Christian Bible is a book of fragments, so are all the other ancient scriptures books of fragments. The Selections here given are *fragments of fragments*; sentences or parts of sentences picked up and thrown together, without much regard to connection, something as the books of Proverbs and Ecclesiastes, in the Old Testament, and the four Gospels in the New Testament, were evidently collected without much regard to the order of thoughts or events contained in them.

As they are designed for purposes of devout thought and meditation; and, as such, should be read by *single verses*, not by pages or Selections,

the fragmentary form, as most suggestive and therefore most desirable, has here been retained.

No attempt has been made to give the *names* of authors; the nationality, or what may be called the *school of thought*, such as Persian, Egyptian, Hindu, etc., has been deemed sufficient. *Of the truth contained in them, as of all truth wherever found, the author is God;* and it matters but little by what name may be called the *human instrument* through whom He has chosen to reveal it. Better, perhaps, that the name be entirely forgotten, in order that truth may be "all in all."

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HEBREW SCRIPTURES.—PENTATEUCH.

SELECTION I.

A theory of creation, probably suggested to Moses by the teachings of the learned Egyptians among whom he was educated, and by him transcribed into the language and imagery of the ancient Hebrews.

IN the beginning God created the heaven and the earth.

2 And the earth was without form, and void ; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light : and there was light. And God saw the light, that it was good : and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first period.

3 And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God caused the firmament to appear, and divided the waters which were under the firmament from the waters which were above the firmament : and it was so. And God called the firmament Heaven. And the evening and the morning were the second period.

4 And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear : and it was so. And

God called the dry land Earth ; and the gathering together of the waters called he Seas : and God saw that it was good. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after its kind, whose seed is in itself, upon the earth : and it was so. And the earth brought forth grass, and herbs, yielding seed after their kind, and trees yielding fruit, whose seed was in itself, after their kind : and God saw that it was good. And the evening and the morning were the third period.

5 And God said, Let there be lights in the firmament of the heaven to divide the day from the night ; and let them be for signs, and for seasons, and for days and years : and let them be for lights in the firmament of the heaven to give light upon the earth : and it was so. And God caused the two great lights to appear; the greater light to rule the day, and the lesser light to rule the night : the stars also he caused to appear. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness : and God saw that it was good. And the evening and the morning were the fourth period.

6 And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl *that* may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that *it was* good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And the evening and the morning were the fifth period.

7 And God said, Let the earth bring forth the living creature after his kind, cattle and creeping thing, and beast of the earth after his kind: and it was so. And God created the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that *it was* good.

8 And God said, Let us create man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his *own* image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Be-

hold, I have given you every herb bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* life, *I have given* every green herb for meat: and it was so. And God saw every thing that he had created, and, behold, *it was* very good. And the evening and the morning were the sixth period

SELECTION II.

Showing the piety and uprightness of Abram, the ancient ancestor of the race of the Israelites.

AND Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south. And Abram *was* very rich in cattle, in silver, and in gold. And he went on his journeys from the south even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai; unto the place of the altar, which he had made there at the first: and there Abram called on the name of the LORD.

2 And Lot also, which went with Abram, had flocks, and herds, and tents. And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together. And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land.

3 And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen ; for we *are* brethren. Is not the whole land before thee ? separate thyself, I pray thee, from me : if *thou wilt take* the left hand, then I will go to the right ; or if *thou depart* to the right hand, then I will go to the left. And Lot lifted up his eyes, and beheld all the plain of Jordan, that it *was* well watered every where, (before the LORD destroyed Sodom and Gomorrah,) even as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar. Then Lot chose him all the plain of Jordan ; and Lot journeyed east : and they separated themselves the one from the other.

4 Abram dwelled in the land of Canaan : and Lot dwelled in the cities of the plain, and pitched *his* tent toward Sodom. But the men of Sodom *were* wicked and sinners before the LORD exceedingly.

5 And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward : for all the land which thou seest, to thee will I give it, and to thine offspring for ever. And I will make thine offspring as the dust of the earth : so that if a man can number the dust of the earth, *then* shall thine offspring also be numbered. Arise, walk through the land in the length of it and in the breadth of it ; for I will give it unto thee.

6 Then Abram removed *his* tent, and came and dwelt in the plain of

Mamre, which *is* in Hebron, and built there an altar unto the LORD.

T Abraham's intercession for Sodom.

A ND the LORD said, Shall I hide from Abraham that thing which I do ; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him ? For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment ; that the LORD may bring upon Abraham that which he hath spoken of him.

2 And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous ; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me ; and if not, I will know.

3 And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked ? Peradventure there be fifty righteous within the city : wilt thou also destroy and not spare the place for the fifty righteous that *are* therein ? That be far from thee to do after this manner, to slay the righteous with the wicked : and that the righteous should be as the wicked, that be far from thee : Shall not the Judge of all the earth do right ?

4 And the LORD said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

5 And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which

am but dust and ashes: peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five? And he said, If I find there forty and five, I will not destroy *it*.

6 And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do *it* for forty's sake. And he said *unto him*, Oh let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do *it*, if I find thirty there.

7 And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy *it* for twenty's sake. And he said, Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy *it* for ten's sake.

8 And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

¶ Abraham's unquestioning obedience, even to what afterward proved to be a mistaken sense of duty.

AND it came to pass after these things, that God did try Abraham, and said unto him, Abraham: and he said, Behold, *here I am*. And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

2 And Abraham rose up early in the morning, and saddled his ass,

and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him. Then on the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.

3 And Abraham took the wood of the burnt offering, and laid *it* upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together. And Isaac spake unto Abraham his father, and said, My father: and he said, Here *am I*, my son. And he said, Behold the fire and the wood: but where *is* the lamb for a burnt offering? And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.

4 And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here *am I*. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.

5 And Abraham lifted up his eyes, and looked, and behold behind *him*

a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. And Abraham called the name of that place Jehovah-jireh: as it is said *to* this day, In the mount of the LORD it shall be seen.

6 And the angel of the LORD called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast been obedient to my voice.

SELECTION III.

Jacob's dream, and holy resolution.

AND Jacob went out from Beer-sheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep.

2 And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold, the LORD stood above it, and said, I am the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and

thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.

3 And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven.

4 And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Beth-el.

5 And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the LORD be my God: and this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

¶ His night of prayer.

AND Jacob was left alone; and there wrestled one with him until the breaking of the day. And he said, Let me go, for the day breaketh. And he answered, I will not let thee go, except thou bless me.

2 And he said unto him, What is thy name? And he answered, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. And Jacob asked him, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there.

3 And Jacob called the name of the place Peniel: For, he said, I have seen God face to face, and my life is preserved.

SELECTION IV.

Joseph's early anticipations of future greatness.

JOSEPH, being seventeen years old, was feeding the flock with his brethren; and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report.

2 Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colors. And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

3 And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more. And he said unto them, Hear, I pray you, this dream which I have dreamed: for, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf. And

his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.

4 And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me. And he told it to his father, and to his brethren: and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth? And his brethren envied him; but his father observed the saying.

¶ *The envy and treachery of his brethren.*

AND his brethren went to feed their father's flock in Shechem.

2 And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? come, and I will send thee unto them. And he answered, Here am I. And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem.

3 And a certain man found him, and, behold, he was wandering in the field: and the man asked him, saying, What seekest thou? And he said, I seek my brethren: tell me, I pray thee, where they feed their flocks. And the man said, They are departed hence; for I heard them say, Let us go to

Dothan. And Joseph went after his brethren, and found them in Dothan.

4 And when they saw him afar off, even before he came near unto them, they conspired against him to slay him. And they said one to another, Behold this dreamer cometh. Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams.

5 And Reuben heard *it*, and he delivered him out of their hands; and said, Let us not kill him. And Reuben said unto them, Shed no blood, *but* cast him into this pit that *is* in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

6. And it came to pass, when Joseph was come unto his brethren, that they stript him of his coat, *his* coat of *many* colors that *was* on him; and they took him and cast him into a pit. And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmeelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry *it* down to Egypt. And Judah said unto his brethren, What profit *is* *it* if we slay our brother and conceal his blood? Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he *is* our brother *and* our flesh. And his brethren were content.

7 Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and

sold him to the Ishmeelites for twenty *pieces* of silver. And they brought Joseph to Egypt.

8 And Reuben returned unto the pit; and, behold, Joseph *was* not in the pit; and he rent his clothes. And he returned unto his brethren, and said, The child *is* not; and I, whither shall I go? And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood; and they sent the coat of *many* colors to their father; and said, This have we found: know now whether it *be* thy son's coat or not.

9 And he knew it, and said, *It is* my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces. And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.

T His resistance of temptation.

AND Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither.

2 And the LORD was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian. And his master saw that the LORD *was* with him, and that the LORD made all that he did to prosper in his hand. And Joseph found grace in his sight, and he served him: and he made him over-

seer over his house, and all *that* he had he put into his hand.

3 And it came to pass from the time *that* he had made him overseer in his house, and over all that he had, that the LORD prospered the Egyptian's house for Joseph's sake; and the blessing of the LORD was upon all that he had in the house, and in the field. And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph was a goodly person, and well favored.

4 And it came to pass after these things, that his master's wife cast her eyes upon Joseph; but he refused, and said unto his master's wife, How can I do this great wickedness, and sin against God? And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her.

¶ His loyalty and love to his father and brethren after many years of separation.

THEN Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren.

2 And he wept aloud; and the Egyptians and the house of Pharaoh heard. And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence. And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt.

3 Now therefore be not grieved,

nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life. For these two years *hath* the famine been in the land: and yet *there are* five years, in the which *there shall* neither be earing nor harvest. So now *it was not you that* sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

4 Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not: and thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou and thy children and thy children's children, and thy flocks and thy herds, and all that thou hast: and there will I nourish thee; for yet *there are* five years of famine; lest thou, and thy household, and all that thou hast, come to poverty.

5 And behold your eyes see, and the eyes of my brother Benjamin, that *it is* my mouth that speaketh unto you. And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither. And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. Moreover, he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

SELECTION V.

Moses' vision of the burning bush.

NOW Moses kept the flock of Jethro his father-in-law, the

priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb.

2 And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And the LORD God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. And Moses hid his face, for he was afraid to look upon God.

3 And the LORD said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey. Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

4 And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? And he

said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

5 And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said, thus shalt Thou say unto the children of Israel, I AM hath sent me unto you.

6 And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee. And besides, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue.

7 And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say. And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send.

¶ *The commandments given by Moses.*

AND God spake all these words, saying, I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

2 Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of *any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth, to bow down thyself to it, or serve it.

3 Thou shalt not profane the name of the LORD thy God; for the LORD will not hold him guiltless that profaneth his name.

4 Remember the seventh day, to hallow it; six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed.

5 Honor thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

6 Thou shalt not kill.

7 Thou shalt not commit adultery.

8 Thou shalt not steal.

9 Thou shalt not bear false witness against thy neighbor.

10 Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that *is* thy neighbor's.

11 Thou shalt neither vex a stranger, nor oppress him; for ye were strangers in the land of Egypt.

12 Thou shalt not afflict any widow, or fatherless child.

13 If thou lend money to *any of* my people *that is* poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury.

14 Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness.

15 Thou shalt not follow a multitude to *do* evil; neither shalt thou speak in a cause to assist the many to pervert justice.

16 If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again.

17 If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him.

18 Thou shalt not wrest the judgment of thy poor in his cause.

19 Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked.

20 And thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous.

21 And in all *things* that I have said unto you be circumspect: and make no mention of the name of other gods, neither let it be heard out of thy mouth.

SELECTION VI.

Relapse of the Israelites into idolatry.

AND when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. And Aaron said unto them, Break off the golden earrings, which

are in the ears of your wives, of your sons, and of your daughters, and bring *them* unto me.

2 And all the people brake off the golden earrings which *were* in their ears, and brought *them* unto Aaron ; and he received *them* at their hand, and fashioned it with a graving tool, after he had made it a molten calf : and they said, These *be* thy gods, O Israel, which brought thee up out of the land of Egypt. And when Aaron saw *it*, he built an altar before it ; and made proclamation, and said, To morrow *is* a feast to the LORD. And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings ; and the people sat down to eat and to drink, and rose up to play.

3 And Moses turned, and went down from the mount, and the two tables of the testimony *were* in his hand : the tables *were* written on both their sides; on the one side and on the other *were* they written.

4 And when Joshua heard the noise of the people as they shouted, he said unto Moses, There *is* a noise of war in the camp. And he said, It *is* not the voice of *them* that shout for mastery, neither *is it* the voice of *them* that cry for being overcome : but the noise of *them* that sing do I hear.

5 And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing : and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount. And he took the calf which they had made, and burnt *it* in the fire,

and ground *it* to powder, and strawed *it* upon the water, and made the children of Israel drink *of it*. And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them ?

6 And Aaron said, Let not the anger of my lord wax hot : thou knowest the people, that they *are set* on mischief. For they said unto me, Make us gods, which shall go before us ; for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. And I said unto them, Whosoever hath any gold, let them break *it* off. So they gave *it* me : then I cast it into the fire, and there came out this calf.

7 Then Moses stood in the gate of the camp, and said, Who *is* on the LORD's side ? *let him come* unto me. And all the sons of Levi gathered themselves together unto him. And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin : and now I will go up unto the LORD ; peradventure I shall make an atonement for your sin.

8 And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin,—and if not, blot me, I pray thee, out of thy book which thou hast written. And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book. Therefore now go, lead the people unto *the place* of which I have spoken unto thee : behold, mine Angel shall go before thee : nevertheless in the

day when I visit I will visit their sin upon them.

9 And Moses said unto the LORD, See, thou sayest unto me, Bring up this people: and thou has not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight. Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation *is thy people*.

10 And he said, My presence shall go *with thee*, and I will give thee rest. And he said unto him, If thy presence go not *with me*, carry us not up hence. And the LORD said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.

SELECTION·VII.

Additional commandments.

AND the LORD spake unto Moses, saying, Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the LORD your God *am* holy.

2 Ye shall fear every man his mother and his father, and keep my sabbaths: I *am* the LORD your God. Turn ye not unto idols, nor make to yourselves molten gods: I *am* the LORD your God.

3 And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather *every* grape of thy vine-

yard; thou shalt leave them for the poor and stranger: I *am* the LORD your God.

4 Ye shall not steal, neither deal falsely, neither lie one to another. And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I *am* the LORD.

5 Thou shalt not defraud thy neighbor, neither rob *him*: the wages of him that is hired shall not abide with thee all night until the morning. Thou shalt not curse the deaf, nor put a stumbling block before the blind, but shalt fear thy God: I *am* the LORD.

6 Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honor the person of the mighty: *but in righteousness* shalt thou judge thy neighbor.

7 Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbor: I *am* the LORD.

8 Thou shalt not hate thy brother in thine heart; thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him.

9 Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I *am* the LORD.

10 Thou shalt rise up before the hoary head, and honor the face of the old man, and fear thy God: I *am* the LORD.

11 And if a stranger sojourn with thee in your land, thou shalt not vex him: but the stranger that dwelleth

with you shall be unto you as one born among you, and thou shalt love him as thyself ; for ye were strangers in the land of Egypt : I am the LORD your God.

12 Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin shall ye have : I am the LORD your God which brought you out of the land of Egypt.

13 Therefore shall ye observe all my statutes, and all my judgments, and do them : I am the LORD.

SELECTION VIII.

Remembrance of mercies.

NOW these are the commandments, the statutes, and the judgments, which the LORD your God commanded to teach you, that ye might do *them* in the land whither ye go to possess it : that thou mightest fear the LORD thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life ; and that thy days may be prolonged.

2 Hear therefore, O Israel, and observe ; to do *it* ; that it may be well with thee, and that ye may increase mightily, as the LORD God of thy fathers hath promised thee, in the land that floweth with milk and honey.

3 Hear, O Israel : the LORD our God is one LORD : and thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.

4 And these words, which I command thee this day, shall be in thine

heart : and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates.

5 And when thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgments, which the LORD our God hath commanded you ? Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt ; and the LORD brought us out of Egypt with a mighty hand : and he brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers. And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as it is at this day.

6 And thou shalt remember all the way which the LORD thy God led thee in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no. Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the LORD thy God chasteneth thee. Therefore thou shalt keep the commandments of the LORD thy God, to walk in his ways, and to fear him.

7 For the LORD thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that

spring out of valleys and hills ; a land of wheat, and barley, and vines, and fig trees, and pomegranates ; a land of oil olive, and honey ; a land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it ; a land whose stones are iron, and out of whose hills thou mayest dig brass.

8 When thou hast eaten and art full, then thou shalt bless the LORD thy God for the good land which he hath given thee. Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day : lest *when* thou hast eaten and art full, and hast built goodly houses, and dwelt *therein* ; and *when* thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied ; then thine heart be lifted up, and thou forget the LORD thy God, which brought thee forth out of the land of Egypt, from the house of bondage ; and thou say in thine heart, My power and the might of *mine* hand hath gotten me this wealth.

9 But thou shalt remember the LORD thy God : for *it is* he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as *it is* this day

SELECTION IX.

Blessings upon righteousness.

A ND it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe and to do all his command-

ments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth : and all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God.

2 Blessed *shalt* thou *be* in the city, and blessed *shalt* thou *be* in the field; blessed *shall be* the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.

3 Blessed *shall be* thy basket and thy store ; blessed *shalt* thou *be* when thou comest in, and blessed *shalt* thou *be* when thou goest out.

4 The LORD shall command the blessing upon thee in thy store-houses, and in all that thou settest thine hand unto ; and he shall bless thee in the land which the LORD thy God giveth thee.

5 The LORD shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the LORD thy God, and walk in his ways ; and all people of the earth shall see that thou art called by the name of the LORD, and they shall be afraid of thee.

6 And the LORD shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD sware unto thy fathers to give thee.

7 The LORD shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand : and thou shalt lend unto many nations, and thou shalt not borrow.

8 And the LORD shall make thee the head, and not the tail ; and thou shalt be above only, and thou shalt not be beneath ; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do them.

9 And thou shalt not go aside from any of the words which I command thee this day, *to the right hand, or to the left,* to go after other gods to serve them.

T *Cursings upon wickedness.*

BUT it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day : that all these curses shall come upon thee and overtake thee :—

2 Cursed *shalt thou be* in the city, and cursed *shalt thou be* in the field ; cursed *shall be* thy basket and thy store ; cursed *shall be* the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep ; cursed *shalt thou be* when thou comest in, and cursed *shalt thou be* when thou goest out.

3 The LORD shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto, until thou be destroyed, and until thou perish quickly ; because of the wickedness of thy doings, whereby thou hast forsaken him.

4 The LORD shall make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it. He shall smite thee with a consump-

tion, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew ; and they shall pursue thee until thou perish.

5 And thy heaven that *is* over thy head shall be brass, and the earth that *is* under thee *shall be* iron. The LORD shall make the rain of thy land powder and dust : from heaven shall it come down upon thee, until thou be destroyed. He shall cause thee to be smitten before thine enemies : thou shalt go out one way against them, and flee seven ways before them : and shalt be removed into all the kingdoms of the earth.

6 The LORD shall smite thee with madness, and blindness, and astonishment of heart : and thou shalt grope at noonday, as the blind gropeth in darkness, and thou shalt not prosper in thy ways : and thou shalt be only oppressed and spoiled evermore, and no man shall save thee. And thou shalt become an astonishment, a proverb, and a byword, among all nations whither the LORD shall lead thee.

7 The stranger that *is* within thee shall get up above thee very high ; and thou shalt come down very low ; he shall lend to thee and thou shalt not lend to him : he shall be the head, and thou shalt be the tail.

8 Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed ; because thou hearkenest not unto the voice of the LORD thy God, to keep his commandments and his statutes which he commanded thee : and they shall be

upon thee for a sign and for a wonder, and upon thy seed for ever : because thou servedst not the LORD thy God with joyfulness, and with gladness of heart, for the abundance of all things.

SELECTION X.

The song of Moses.

AND Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended.

2 Give ear, O ye heavens, and I will speak ; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass : because I will publish the name of the LORD.

3 Ascribe ye greatness unto our God. He is the Rock, his work is perfect : all his ways are judgment : a God of truth and without iniquity, just and right is he.

4 They have corrupted themselves, their spot is not the spot of his children : they are a perverse and crooked generation. Do ye thus requite the LORD, O foolish people and unwise ? is not he thy father that hath bought thee ? hath he not made thee, and established thee ?

5 Remember the days of old, consider the years of many generations : ask thy father, and he will shew thee ; thy elders, and they will tell thee. When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the LORD's portion is

his people ; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness ; he led him about, he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings : so the LORD alone did lead him, and there was no strange god with him. He made him ride on the high places of the earth, that he might eat the increase of the fields ; and he made him to suck honey out of the rock, and oil out of the flinty rock.

6 Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee. And when the LORD saw it, he abhorred it, even the provoking of his sons, and of his daughters. And he said, I will hide my face from them, I will see what their end shall be : for they are a very froward generation, children in whom is no faith. For they are a nation void of counsel, neither is there any understanding in them. O that they were wise, that they understood this, that they would consider their latter end ! How should one chase a thousand of them, and two put ten thousand of them to flight, except their Rock had sold them, and the LORD had shut them up ?

7 To me belongeth vengeance and recompence, saith the LORD ; their foot shall slide in due time : for the day of their calamity is at hand, and the things that shall come upon them make haste. For the LORD shall judge his people, and repent himself

for his servants, when he seeth that their power is gone, and there is none shut up, or left. And he shall say, Where *are* their gods, *their* rock in whom they trusted, which did eat the fat of their sacrifices, and drank the wine of their drink offerings? let them rise up and help you, and be your protection.

8 See now that I, even I, am he, and *there is* no god beside me: I kill and I make alive; I wound and I heal: neither *is there any* that can deliver out of my hand. For I lift up my hand to heaven, and say, I live for ever.

9 And Moses came and spake all the words of this song in the ears of the people, he, and Hoshea, the son of Nun. And Moses made an end of speaking all these words to all Israel: and said unto them, Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. For it *is* not a vain thing for you; because it *is* your life: there is none like unto God, who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God *is thy* refuge, and underneath *are* the everlasting arms.

¶ Tradition of Moses' death.

AND Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that *is* over against Jericho. And the LORD shewed him all the land of Gilead, unto Dan, and all Naphtali, and the land of Ephraim and Manasseh, and all the land of Judah, unto the utmost sea, and the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar.

2 And the LORD said unto him, This *is* the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see *it* with thine eyes, but thou shalt not go over thither.

3 So Moses, the servant of the LORD, died there in the land of Moab, according to the word of the LORD. And he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day.

4 And Moses *was* an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated.

HEBREW SCRIPTURES.—SAMUEL.

SELECTION I.

Hannah's song of thanksgiving for the birth of Samuel.

AND Hannah said, The LORD hath given me my petition which I asked of him: therefore also I have

lent him to the LORD; as long as he liveth he shall be lent to the LORD.

2 My heart rejoiceth in the LORD, mine horn is exalted in the LORD: I rejoice in thy salvation: *there is* none holy as the LORD: *there is*

none beside thee: neither is there any rock like our God.

3 Talk no more so exceeding proudly; let not arrogancy come out of your mouth: for the LORD is a God of knowledge, and by him actions are weighed. The bows of the mighty men are broken, and they that stumbled are girded with strength. *They that were* full have hired out themselves for bread; and *they that were* hungry ceased.

4 The LORD killeth, and maketh alive: he bringeth down to the grave, and bringeth up. The LORD maketh poor, and maketh rich: he bringeth low, and lifteth up. He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set *them* among princes, and to make them inherit the throne of glory: for the pillars of the earth are the LORD's, and he hath set the world upon them.

5 He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail. The adversaries of the LORD shall be broken to pieces; out of heaven shall he thunder upon them: the LORD shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed.

¶ Samuel's vision and early piety.

A ND the child Samuel ministered unto the LORD before Eli. And the word of the LORD was precious in those days; *there was* no open vision.

2 And it came to pass at that time, when Eli was laid down in his place, and his eyes began to wax

dim, that he could not see, and ere the lamp of God went out in the temple of the LORD, where the ark of God was, and Samuel was laid down to sleep; that the LORD called Samuel: and he answered, Here am I.

3 And he ran unto Eli, and said, Here am I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down.

4 And the LORD called yet again, Samuel. And Samuel arose and went to Eli, and said, Here am I; for thou didst call me. And he answered, I called not, my son; lie down again. Now Samuel did not yet know the LORD, neither was the word of the LORD yet revealed unto him.

5 And the LORD called Samuel again the third time. And he arose and went to Eli, and said, Here am I; for thou didst call me. And Eli perceived that the LORD had called the child; therefore he said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, LORD; for thy servant heareth. So Samuel went and lay down in his place.

6 And the LORD came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth.

7 And the LORD said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end. For I have told him that I will judge his house for

ever for the iniquity which he knoweth ; because his sons made themselves vile, and he restrained them not.

8 And Samuel lay until the morning, and opened the doors of the house of the LORD ; but feared to shew Eli the vision. Then Eli called Samuel, and said, Samuel, my son. And he answered, Here *am I*. And he said, What *is* the thing that the LORD hath said unto thee ? I pray thee hide *it* not from me : God do so to thee, and more also, if thou hide *any* thing from me of all the things that he said unto thee.

9 And Samuel told him every whit, and hid nothing from him. And Eli said, It *is* the LORD : let him do what seemeth him good.

10 And Samuel grew, and the LORD was with him, and did let none of his words fall to the ground : and all Israel from Dan even to Beer-sheba knew that he *was* established *to be* a prophet of the LORD.

SELECTION II.

David's loyalty to Saul ; and rendering good for evil.

AND it came to pass, when Saul was returned from following the Philistines, that it was told him, saying, Behold, David *is* in the wilderness of En-gedi.

2 Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men upon the rocks of the wild goats. And he came to the sheepcotes by the way, where *was* a cave ; and Saul went in to cover his feet : and David and his men remained in the sides of the cave. And the men of

David said unto him, Behold the day of which the LORD said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of Saul's robe privily.

3 And it came to pass afterward, that David's heart smote him, because he had cut off Saul's skirt ; and he said unto his men, The LORD forbid that I should do this thing unto my master, the LORD's anointed, to stretch forth mine hand against him, seeing he *is* the anointed of the LORD. So David stayed his servants with these words, and suffered them not to rise against Saul.

4 But Saul rose up out of the cave, and went on *his* way : David also arose afterward, and went out of the cave, and cried after Saul, saying, My lord the king. And when Saul looked behind him, David stooped with his face to the earth, and bowed himself ; and said to Saul, Wherefore hearest thou men's words, saying, Behold, David seeketh thy hurt ? Behold, this day thine eyes have seen how that the LORD had delivered thee to-day into mine hand in the cave : and *some* bade *me* kill thee : but *mine eye* spared thee ; and I said, I will not put forth mine hand against my lord ; for he *is* the LORD's anointed. Moreover, my father, see, yea, see the skirt of thy robe in my hand : for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that *there is* neither evil nor transgression in mine hand, and I have not sinned against thee ; yet thou huntest my soul to take it. The LORD judge be-

tween me and thee, and the LORD avenge me of thee: but mine hand shall not be upon thee. As saith the proverb of the ancients, Wickedness proceedeth from the wicked: but mine hand shall not be upon thee.

After whom is the king of Israel come out? after whom dost thou pursue? after a dead dog, after a flea. The LORD therefore be judge, and judge between me and thee, and see, and plead my cause, and deliver me out of thine hand.

5 And it came to pass, when David had made an end of speaking these words unto Saul, that Saul said, Is this thy voice, my son David? And Saul lifted up his voice, and wept.

6 And he said to David, Thou art more righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evil. And thou hast shewed this day how that thou hast dealt well with me: forasmuch as when the LORD had delivered me into thine hand, thou killedst me not. For if a man find his enemy, will he let him go well away? wherefore the LORD reward thee good for that thou hast done unto me this day.

¶ His song of lamentation over the death of Saul and Jonathan.

AND David lamented with this lamentation over Saul and over Jonathan his son. The beauty of Israel is slain upon thy high places: how are the mighty fallen! Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph. Ye mountains of Gilboa,

let there be no dew, neither let there be rain, upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil.

2 From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty. Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions.

3 Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with other delights, who put on ornaments of gold upon your apparel.

4 How are the mighty fallen in the midst of the battle! O Jonathan, thou wast slain in thine high places. I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women.

5 How are the mighty fallen, and the weapons of war perished!

SELECTION III.

The boldness of Nathan in reproving the sin of David.

AND the LORD sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor. The rich man had exceeding many flocks and herds: But the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him,

and with his children ; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter.

2 And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him ; but took the poor man's lamb, and dressed it for the man that was come to him.

3 And David's anger was greatly kindled against the man ; and he said to Nathan, *As the LORD liveth, the man that hath done this thing shall surely die : and he shall restore the lamb fourfold, because he did this thing, and because he had no pity.*

4 And Nathan said to David, *Thou art the man. Thus saith the LORD God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul ; and I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah ; and if that had been too little, I would moreover have given unto thee such and such things. Wherefore hast thou despised the commandment of the LORD, to do evil in his sight ? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon. Now, therefore, the sword shall never depart from thine house ; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife. Thou didst it secretly ; but I will do this thing before all Israel, and before the sun.*

5 And David said unto Nathan, I have sinned against the LORD.

¶ David's hope and consolation in the death of his child.

AND Nathan departed unto his house. And the LORD struck the child that Uriah's wife bare unto David, and it was very sick. David therefore besought God for the child ; and David fasted, and went in, and lay all night upon the earth.

2 And the elders of his house arose, *and went* to him, to raise him up from the earth : but he would not, neither did he eat bread with them.

3 And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead : for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice : how will he then vex himself, if we tell him that the child is dead ? But when David saw that his servants whispered, he perceived that the child was dead : therefore he said unto his servants, Is the child dead ? And they said, He is dead.

4 Then David arose from the earth, and washed, and anointed *himself*, and changed his apparel, and came into the house of the LORD, and worshipped : then he came to his own house ; and when he required, they set bread before him, and he did eat.

5 Then said his servants unto him, What thing is this that thou hast done ? thou didst fast and weep for the child, *while it was* alive ; but when the child was dead, thou didst

rise and eat bread. And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell whether GOD will be gracious to me,

that the child may live? But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me.

HEBREW SCRIPTURES.—KINGS.

SELECTION I.

Solomon's choice.

IN Gibeon the LORD appeared to Solomon in a dream by night, and said, Ask what I shall give thee.

2 And Solomon said, Thou hast shewed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as *it is* this day. And now, O LORD my God, thou hast made thy servant king instead of David my father: and I *am but* a little child: I know not *how* to go out or come in. And thy servant *is* in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?

3 And the speech pleased the Lord, that Solomon had asked this thing: and he said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine ene-

mies; but hast asked for thyself understanding to discern judgment; behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches, and honor: so that there shall not be any among the kings like unto thee all thy days. And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days.

4 And Solomon awoke; and, behold, *it was* a dream. And he came to Jerusalem, and stood before the ark of the covenant of the LORD, and offered up burnt offerings, and offered peace offerings, and made a feast to all his servants.

¶ His prayer at the dedication of the temple.

AND Solomon stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands toward heaven, and said:—

2 LORD God of Israel, *there is* no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy ser-

vants that walk before thee with all their heart: and now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father.

3 But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded? Yet have thou respect unto the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to day: that thine eyes may be open toward this house night and day, *even* toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make toward this place.

4 And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling place: and when thou hearest, forgive

5 If any man trespass against his neighbor, and an oath be laid upon him to cause him to swear, and the oath come before thine altar in this house: then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness.

6 What prayer and supplication soever be *made* by any man, or by all thy people, Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house: then hear

thou in heaven thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, *even* thou only, knowest the hearts of all the children of men;) that they may fear thee all the days that they live in the land which thou gavest unto our fathers.

7 Moreover concerning a stranger, that *is* not of thy people Israel, but cometh out of a far country for thy name's sake; (for they shall hear of thy great name, and of thy strong hand, and of thy stretched out arm;) when he shall come and pray toward this house;—hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as *do* thy people Israel; and that they may know that this house, which I have builded, is called by thy name.

8 And he stood, and blessed all the congregation of Israel with a loud voice, saying:—Blessed be the LORD, that hath given rest unto his people, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant.

9 The LORD our God be with us, as he was with our fathers: let him not leave us, nor forsake us: that he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers.

10 And let these my words, wherewith I have made supplication

before the LORD, be nigh unto the LORD our God day and night, that he maintain the cause of his servant, and the cause of his people at all times, as the matter shall require: that all the people of the earth may know that the LORD is God, *and that there is none else.*

11 Let your heart therefore be perfect with the LORD our God, to walk in his statutes, and to keep his commandments, as at this day.

SELECTION II.

Legend of Elijah, fed by the ravens and by the unfailing meal and oil of the poor widow.

AND Elijah the Tishbite, *who was* of the inhabitants of Gilead, said unto Ahab, *As the LORD God of Israel liveth, before whom I stand, there will not be dew nor rain these years, but according to my word.*

2 And the word of the LORD came unto him, saying, Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that *is* before Jordan. And it shall be, *that thou shalt drink of the brook; and I have commanded the ravens to feed thee there.*

3 So he went and did according unto the word of the LORD: for he went and dwelt by the brook Cherith, that *is* before Jordan. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.

4 And it came to pass after a while, that the brook dried up, because there had been no rain in the land; and the word of the LORD came unto him, saying, Arise, get

thee to Zarephath, which *belongeth* to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee.

5 So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman *was* there gathering sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink. And as she was going to fetch *it*, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand. And she said, *As the LORD thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die.* And Elijah said unto her, Fear not; *go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son. For thus saith the LORD God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the LORD sendeth rain upon the earth.*

6 And she went and did according to the saying of Elijah: and she, and he, and her house, did eat *many* days. *And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the LORD, which he spake by Elijah.*

SELECTION III.

Visions of Elijah, in which his cowardice and faithlessness are reproved.

AND Ahab told Jezebel all that Elijah had done, and withal

how he had slain all the prophets with the sword ; then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by to morrow about this time.

2 And when he saw *that*, he arose, and went for his life, and came to Beer-sheba, which *belongeth* to Judah, and left his servant there ; but he himself went a day's journey into the wilderness, and came and sat down under a juniper tree : and he requested for himself that he might die ; and said, It is enough ; now, O LORD, take away my life, for I *am* not better than my fathers.

3 And as he lay and slept under a juniper tree, behold, an angel touched him, and said unto him, Arise *and* eat. And he looked, and, behold, *there was* a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again.

4 And the angel of the LORD came again the second time, and touched him, and said, Arise *and* eat ; because the journey *is* too great for thee. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God.

5 And he came thither unto a cave, and lodged there ; and, behold, the word of the LORD *came* to him, and he said unto him, What doest thou here, Elijah ? And he answered, I have been very jealous for the LORD God of hosts : for the children of Israel have forsaken thy covenant, thrown down thine altars, and

slain thy prophets with the sword ; and I, *even I* only, am left ; and they seek my life to take it away.

6 And the LORD said, Go forth, and stand upon the mount. And, behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD ; *but* the LORD *was* not in the wind. And after the wind an earthquake ; *but* the LORD *was* not in the earthquake. And after the earthquake a fire ; *but* the LORD *was* not in the fire. And after the fire a still small voice : and it was *so*, when Elijah heard *it*, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave.

7 And, behold, *there came* a voice unto him, and said, What doest thou here, Elijah ? And he said, I have been very jealous for the LORD God of hosts ; because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword ; and I, *even I* only, am left ; and they seek my life, to take it away. And the LORD said unto him, Go, return on thy way to the wilderness of Damascus : for I have yet left *me* seven thousand in Israel, knees which have not bowed unto Baal, and mouths which have not kissed him.

¶ Legend of Elijah's death.

AND it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. And he said, Thou hast

asked a hard thing: *nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but, if not, it shall not be so.*

2 And it came to pass, as they still went on, and talked, that, behold, *there appeared* a chariot of fire, and horses of fire and parted them both

asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw *it*, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.

HEBREW SCRIPTURES.—NEHEMIAH.

SELECTION I.

The patriotism and piety of the Jews in rebuilding Jerusalem, under the leadership of Nehemiah.

THEN said I unto them, Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach. And I told them of the hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they strengthened their hands for this good work.

2 When Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard *it*, they laughed us to scorn, and despised us, and said, What is this thing that ye do? will ye rebel against the king? Then answered I them, and said unto them, The God of heaven, he will prosper us; therefore we his servants will arise and build.

3 But it came to pass, that when Sanballat heard that we builded the

wall, he was wroth, and took great indignation, and mocked the Jews; and spake before his brethren and the army of Samaria, and said, What do these feeble Jews? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned?

4 Now Tobiah the Ammonite was by him, and he said, Even that which they build, if a fox go up, he shall even break down their stone wall.

5 But it came to pass, *that* when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up, *and* that the breaches began to be stopped, then they were very wroth; and conspired all of them together to come and to fight against Jerusalem, and to hinder it. Nevertheless we made our prayer unto our God, and set a watch against them day and night.

6 And Judah said, The strength of the bearers of burdens is decayed, and *there is* much rubbish; so that

we are not able to build the wall. And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease. And when the Jews which dwelt by them came, they said unto us ten times, From all places whence ye shall return unto us *they will be upon you.*

7 Therefore set I in the lower places behind the wall, *and* on the higher places, I even set the people after their families with their swords, their spears, and their bows. And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them: remember the Lord, *which is* great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses.

8 And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work. And from that time forth, the half of my servants wrought in

the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers *were* behind all the house of Judah. They which builded on the wall, and they that bare burdens, with those that laded, *every one* with one of his hands wrought in the work, and with the other *hand* held a weapon; for the builders, *every one* had his sword girded by his side, and *so* builded.

9 And he that sounded the trumpet *was* by me: and I said unto the nobles, and to the rulers, and to the rest of the people, The work *is* great and large, and we are separated upon the wall, one far from another: and in what place *therefore* ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us.

10 So we labored in the work, and half of them held the spears from the rising of the morning till the stars appeared. So built we the wall; and all the wall was joined together unto the half thereof, for the people had a mind to work.

HEBREW SCRIPTURES.—JOB.

SELECTION I. *Probably a Hebrew version of an ancient Persian or Brahmanical story in dramatic form, designed to illustrate the alternating experiences in every truly devout life, of doubt and faith, fear and trust, dejection and hope.*

SELECTION I.

Showing how we ought to trust in the wisdom and goodness of God, whatever may come.

THREE was a man in the land of Uz, whose name was Job; and

that man was perfect and upright, and one that feared God, and eschewed evil.

2 And there were born unto him seven sons and three daughters. His substance also was seven thousand

sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east.

3 And there was a day when his sons and his daughters *were* eating and drinking wine in their eldest brother's house: and there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them: and the Sabeans fell *upon them*, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

4 While he *was* yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burnt up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee.

5 While he *was* yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

6 While he *was* yet speaking, there came also another, and said, Thy sons and thy daughters *were* eating and drinking wine in their eldest brother's house; and, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.

7 Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped, and said, Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD.

8 In all this Job sinned not, nor charged God foolishly.

9 And again the messenger of evil went forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown; and he took him a potsherd to scrape himself withal, and he sat down among the ashes.

10 Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die. But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil?

11 In all this did not Job sin with his lips.

12 Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place: Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him and to comfort him. And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven. So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for

they saw that his grief was very great.

SELECTION II.

Providential sorrows to be received and borne as the chastisements of love.

THEN Eliphaz the Temanite answered and said, *If we assay to commune with thee, wilt thou be grieved? but who can withhold himself from speaking? Behold, thou hast instructed many, and thou hast strengthened the weak hands; thy words have upholden him that was falling, and thou hast strengthened the feeble knees. But now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled. Is this thy fear, thy confidence, thy hope, and the uprightness of thy ways?*

2 Remember, I pray thee, who ever perished, being innocent? or where were the righteous cut off? Even as I have seen, they that plow iniquity, and sow wickedness, reap the same.

3 Now a thing was secretly brought to me, and mine ear received a little thereof. In thoughts from the visions of the night, when deep sleep falleth on men, fear came upon me, and trembling, which made all my bones to shake. Then a spirit passed before my face, the hair of my flesh stood up: it stood still, but I could not discern the form thereof: an image was before mine eyes, there was silence, and I heard a voice, saying, Shall mortal man be more just than God? Shall a man be more pure than his maker?

4 Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground;

yet man is born unto trouble, as the sparks fly upward.

5 I would seek unto God, and unto God would I commit my cause: who doeth great things and unsearchable; marvellous things without number: who giveth rain upon the earth, and sendeth waters upon the fields: who sets up on high those that be low that those which mourn may be exalted to safety.

6 He disappointeth the devices of the crafty, so that their hands cannot perform their enterprise; he taketh the wise in their own craftiness; and the counsel of the foward is carried headlong; so that they meet with darkness in the daytime, and grope in the noonday as in the night.

7 But he saveth the poor from the sword, from their mouth, and from the hand of the mighty: so the poor hath hope, and iniquity stoppeth her mouth.

8 Behold, happy is the man whom God correcteth, therefore despise not thou the chastening of the Almighty: for he maketh sore, and bindeth up: he woundeth, and his hands make whole. He shall deliver thee in six troubles, yea in seven there shall no evil touch thee; in famine he shall redeem thee from death, and in war from the power of the sword.

9 Thou shalt be hid from the scourge of the tongue, neither shalt thou be afraid of destruction when it cometh; at destruction and famine thou shalt laugh, neither shalt thou be afraid of the beasts of the earth; for thou shalt be in league with the stones of the field, and the beasts of

the field shall be at peace with thee : and thou shalt know that thy tabernacle *shall be* in peace ; and thou shalt visit thy habitation, and shalt not sin : thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season.

10 Lo this, we have searched it, so it *is* ; hear it, and know thou *it* for thy good.

SELECTION III.

Man's helplessness contrasted with God's power.

BUT Job answered and said, Oh that my grief were thoroughly weighed, and my calamity laid in the balances together ! for now it would be heavier than the sand of the sea : therefore my words are swallowed up.

2 As a servant earnestly desireth the shadow, and as an hireling looketh for the *reward of* his work : so am I made to possess months of vanity, and wearisome nights are appointed to me. When I lie down, I say, When shall I arise, and the night be gone ? and I am full of tossings to and fro unto the dawning of the day.

3 My flesh is clothed with worms and clods of dust ; my skin is broken, and become loathsome : my days are swifter than a weaver's shuttle, and are spent without hope.

4 O remember that my life *is* wind : mine eye shall no more see good. The eye of him that hath seen me shall see me no *more* : thine eyes *are* upon me, and I *am* not.

5 As the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no

more : he shall return no more to his house, neither shall his place know him any more. Therefore I will not refrain my mouth ; I will speak in the anguish of my spirit ; I will complain in the bitterness of my soul.

6 *Am I* a sea, or a whale, that thou settest a watch over me ? When I say, My bed shall comfort me, my couch shall ease my complaint ; then thou scarest me with dreams, and terrifiest me through visions : so that my soul chooseth strangling, and death rather than my life.

7 I loathe *it* ; I would not live alway : let me alone ; for my days *are* vanity. What *is* man, that thou shouldest magnify him ? and that thou shouldest set thine heart upon him ? and *that* thou shouldest visit him every morning, and try him every moment ?

8 But how should man be just with God ? If he will contend with him, he cannot answer him one of a thousand. *He is* wise in heart, and mighty in strength, Who hath hardened *himself* against him, and hath prospered ?

9 He removeth the mountains, and they know not : He overturneth them in his anger. He shaketh the earth out of her place, and the pillars thereof tremble. He commandeth the sun, and it riseth not ; and sealeth up the stars. He alone spreadeth out the heavens, and treadeth upon the waves of the sea. He maketh Arcturus, Orion, and Pleiades, and the chambers of the south. He doeth great things past finding out ; yea, and wonders without number. Lo, he goeth by me, and I see *him* not : he passeth on also, but I

perceive him not. Behold, he taketh away, who can hinder him? who will say unto him, What doest thou?

10 If God will not withdraw his anger, the proud helpers do stoop under him: How much less shall I answer him, *and* choose out my words *to reason* with him? whom, though I were righteous, *yet* would I not answer, *but* I would make supplication to my judge. If I had called, and he had answered me; *yet* would I not believe that he had hearkened unto my voice.

11 If I speak of strength, lo, *he is* strong: and if of judgment, will he set me a time *to plead*? If I justify myself, mine own mouth shall condemn me: *if I say, I am* perfect, it shall also prove me perverse.

12 Now my days are swifter than a post: they flee away, they see no good; they are passed away as the swift ships, *or* as the eagle *that hasteth* to the prey.

13 If I say, I will forget my complaint, I will leave off my heaviness, and comfort *myself*, I am afraid of all my sorrows: I know that thou wilt not hold me innocent.

14 For thou art not a man, as I am, *that* I should answer thee, *and we should come together* in judgment. Neither is there any daysman betwixt us, *that might lay his hand upon us both.*

SELECTION IV.

Our chastisements are less than we deserve.

THEN answered Zophar the Naamathite, and said, Oh,

that God would speak, and open his lips against thee; and that he would shew thee the secrets of wisdom, that *they are* double to that which is! Know therefore that God exacteth of thee *less* than thine iniquity *deserveth*.

2 Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is as high as heaven; What canst thou do? deeper than hell; What canst thou know? The measure thereof is longer than the earth, and broader than the sea.

3 If he cut off, and shut up, or gather together, then who can hinder him? For he knoweth vain men: he seeth wickedness also; will he not then consider *it*?

4 If thou prepare thine heart, and stretch out thine hands toward him; if iniquity *be* in thine hand, put it far away, and let not wickedness dwell in thy tabernacles. For then shalt thou lift up thy face without spot; yea, thou shalt be stedfast, and shalt not fear: thou shalt forget *thy misery, and remember it as waters that pass away:* and thine age shall be clearer than the noon-day; thou shalt shine forth, thou shalt be as the morning. And thou shalt be secure, because there is hope; yea, thou shalt dig *about thee, and thou shalt take thy rest in safety;* thou shalt lie down, and none shall make *thee afraid;* yea, many shall make suit unto thee.

5 But the eyes of the wicked shall fail, and they shall not escape, and their hope *shall be as* the giving up of the ghost.

SELECTION V.

God will never forsake the children whom he hath created.

AND Job answered and said, No doubt but ye are the people, and wisdom shall die with you : but I have understanding as well as you; I am not inferior to you : yea, who knoweth not such things as these?

2 He that is ready to slip with his feet is as a lamp despised in the thought of him that is at ease.

3 But ask now the beasts, and they shall teach thee ; and the fowls of the air, and they shall tell thee : or speak to the earth, and it shall teach thee : and the fishes of the sea shall declare unto thee. Who knoweth not in all these that the hand of the LORD hath wrought this ? In whose hand is the soul of every living thing, and the breath of all mankind.

4 Lo, mine eye hath seen all this, mine ear hath heard and understood it : what ye know, the same do I know also : I am not inferior unto you.

5 Surely I would speak to the Almighty, and I desire to reason with God : though he slay me, yet will I trust in him : but I will maintain mine own ways before him. He also shall be my salvation : for an hypocrite shall not come before him.

6 Hear diligently my speech, and my declaration with your ears : behold now, I have ordered my cause ; I know that I shall be justified. Who is he that will plead with me ? for now, if I hold my tongue, I shall

give up the ghost. For thou writest bitter things against me, and makest me to possess the iniquities of my youth.

7 Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down : he fleeth also as a shadow, and continueth not. And dost thou open thine eyes upon such an one, and bringest me into judgment with thee ? Who can bring a clean thing out of an unclean ? not one.

8 Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass. There is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease ; though the root thereof wax old in the earth, and the stock thereof die in the ground ; yet through the scent of water it will bud, and bring forth boughs like a plant. But man dieth, and wasteth away : yea, man giveth up the ghost, and where is he ? As the waters fail from the sea, and the flood decayeth and drieth up : so man lieth down and riseth not : till the heavens be no more, they shall not awake, nor be raised out of their sleep.

9 O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me !

10 If a man die, shall he live again ? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee : thou wilt have a desire to the work of thine hands.

SELECTION VI.

Sincere questionings and doubt terminate in permanent faith and hope.

THEN Job answered and said,
Also now, behold, my witness
is in heaven, and my record is on
high; my friends scorn me, but
mine eye poureth out tears unto
God.

2 O that one might plead for a
man with God, as a man pleadeth for
his neighbor!

3 When a few years are come,
then I shall go the way whence I
shall not return. My breath is cor-
rupt, my days are extinct, the graves
are ready for me: mine eye also is
dim by reason of sorrow, and all my
members are as a shadow. My days
are past, my purposes are broken
off, even the thoughts of my heart:
they change the night into day: the
light is short because of darkness.
If I wait, the grave is mine house:
I have made my bed in the dark-
ness: I have said to corruption,
Thou art my father: to the worm,
Thou art my mother, and my sister.

4 And where is now my hope? as
for my hope, who shall see it?
Know now that God hath overthrown
me, and hath compassed me with
his net. Behold, I cry out of wrong,
but I am not heard: I cry aloud,
but there is no judgment. He hath
fenced up my way that I cannot
pass, and he hath set darkness in my
paths: he hath stripped me of my
glory, and taken the crown from my
head. He hath destroyed me on
every side, and I am gone: and
mine hope hath he removed like a
tree. He hath put my brethren far

from me, and mine acquaintance are
verily estranged from me: my kins-
folk have failed, and my familiar
friends have forgotten me. They
that dwelt in mine house, and my
maids, count me for a stranger; I
am an alien in their sight: I called
my servant, and he gave me no an-
swer; I intreated him with my
mouth. My breath is strange to
my wife, though I intreated for the
children's sake of mine own body;
yea, young children despised me; I
arose, and they spake against me:
all my inward friends abhorred me;
and they whom I loved are turned
against me.

5 Have pity upon me, have pity
upon me, O ye my friends; for the
hand of God hath touched me.

6 Oh that my words were now
written! oh that they were printed
in a book! that they were graven
with an iron pen and lead in the
rock for ever! For I know that my
Redeemer liveth, and shall be re-
vealed at last upon the earth: and
though after my death worms destroy
this flesh, yet in my body shall I see
God; whom I shall see for myself,
and mine eyes shall behold, and not
another.

SELECTION VII.

*Retribution is certain, in the next life
if not in this.*

BUT Job answered and said,
Wherefore do the wicked live,
become old, yea, are mighty in
power? their seed is established in
their sight with them, and their off-
spring before their eyes: their houses
are safe from fear, neither is the rod
of God upon them. They send forth

their little ones like a flock, and their children dance: they take the timbrel and harp, and rejoice at the sound of the organ: they spend their days in wealth, and in a moment go down to the grave.

2 Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways. What is the Almighty that we should serve him? and what profit should we have, if we pray unto him? Lo, their good is not in their hand: the counsel of the wicked is far from me.

3 How oft is the candle of the wicked put out! and how oft cometh their destruction upon them! God distributeth sorrows in his anger: they are as stubble before the wind, and as chaff that the storm carrieth away. God remembereth the iniquity of his children: he rewardeth them, and they shall know it.

4 Some remove the landmarks; they violently take away flocks, and the feed thereof; they drive away the ass of the fatherless, they take the widow's ox for a pledge: they turn the needy out of the way, the poor of the earth hide themselves together. As wild asses in the desert, go they forth to their work; rising betimes for a prey: the wilderness yieldeth food for them and for their children. They reap every one his corn in the field: and they gather the vintage of the wicked. They cause the naked to lodge without clothing, they have no covering in the cold, they are wet with the showers of the mountains, and embrace the rock for want of a shelter. They pluck the fatherless from the

breast, and take a pledge of the poor: they cause him to go naked without clothing, and they take away the sheaf from the hungry who make oil within their walls, and tread their winepresses, and suffer thirst. Men groan from out of the city, and the soul of the wounded crieth out.

5 They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof. The murderer rising with the light killeth the poor and needy, and in the night is as a thief. The eye also of the adulterer waiteth for the twilight, saying, No eye shall see me: and disguiseth his face. In the dark they dig through houses, which they had marked for themselves in the daytime: they know not the light: the morning is to them even as the shadow of death: if one recognizes them, they are in the terrors of the shadow of death. Though it be given them to be in safety, whereon they rest; yet His eyes are upon their ways; they are exalted for a little while, but are gone and brought low; they are taken out of the way, and cut off as the tops of the ears of corn.

6 Shall any teach God knowledge? seeing he judgeth those that are high.

7 One dieth in his full strength, being wholly at ease and quiet; his breasts are full of milk, and his bones are moistened with marrow. Another dieth in the bitterness of his soul, and never eateth with pleasure. They lie down alike in the dust, and the worms cover them. I know your thoughts, and the de-

vices *which* ye wrongfully imagine against me : for ye say, Where is the reward of the righteous ? and where are the retributions of the wicked ? Have ye not asked them that go by the way ? and do ye not know their tokens, that the wicked are reserved to the day of destruction ? they shall be brought forth to the day of wrath.

SELECTION VIII.

A good conscience is content in appealing to God for justice and judgment.

THEN Job answered and said,

1 Oh that I knew where I might find Him ! that I might come even to his seat ! I would order my cause before him, and fill my mouth with arguments : I would know the words *which* he would answer me, and understand what he would say unto me.

2 Will he plead against me with his great power ? No ; but he would put strength in me. There the righteous might dispute with him ; so should I be delivered for ever from my judge.

3 Behold, I go forward, but he is not there ; and backward, but I cannot perceive him : on the left hand, where he doth work, but I cannot behold him : he hideth himself on the right hand, that I cannot see him : but he knoweth the way that I take : when he hath tried me, I shall come forth as gold.

4 My foot hath held his steps, his way have I kept, and not declined : neither have I gone back from the commandment of his lips ; I have esteemed the words of his mouth more than my necessary food.

5 As God liveth, who hath taken away my judgment ; and the Almighty, who hath vexed my soul ; all the while my breath is in me, and the spirit of God is in my nostrils ; my lips shall not speak wickedness, nor my tongue utter deceit.

6 Till I die I will not remove mine integrity from me : my righteousness I hold fast, and will not let it go : my heart shall not reproach me so long as I live.

7 Oh that I were as in months past, as in the days when God preserved me ; when his candle shined upon my head, and when by his light I walked through darkness ; when the ear heard me, then it blessed me ; and when the eye saw me, it gave witness to me : because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me : and I caused the widow's heart to sing for joy. I put on righteousness, and it clothed me : my judgment was as a robe and a diadem. I was eyes to the blind, and feet was I to the lame : I was a father to the poor : and the cause which I knew not I searched out. I chose out their way, and sat chief, and dwelt as a king in the army, as one that comforteth the mourners. Did not I weep for him that was in trouble ? was not my soul grieved for the poor ?

8 Let me be weighed in an even balance, that God may know mine integrity : Doth not he see my ways, and count all my steps ? If I have walked with vanity, or if my foot hath hasted to deceit ; if I have

withheld the poor from *their* desire, or have caused the eyes of the widow to fail; or have eaten my morsel myself alone, and the fatherless hath not eaten thereof; if I have seen any perish for want of clothing, or any poor without covering; if his loins have not blessed me, and *if* he were *not* warmed with the fleece of my sheep; if I have lifted up my hand against the fatherless, when I saw my help in the gate: *then* let mine arm fall from my shoulder blade, and mine arm be broken from the bone.

9 If I have made gold my hope, or have said to the fine gold, *Thou art* my confidence; if I rejoiced because my wealth *was* great, and because mine hand had gotten much; if I beheld the sun when it shined, or the moon walking *in* brightness; and my heart hath been secretly enticed, or my mouth hath kissed my hand: this also *were* an iniquity to be punished by the judge; for I should have denied the God *that is* above.

10 If I rejoiced at the destruction of him that hated me, or listed up myself when evil found him; or suffered my mouth to sin by wishing a curse to his soul: if my land cry against me, or the furrows thereof complain; if I have eaten the fruits thereof without money, or have caused the owners thereof to lose their life: then, let thistles grow instead of wheat, and cockle instead of barley.

11 The words of Job are ended.

SELECTION IX.

Consider God's goodness and greatness.

E LIHU spake moreover, and said, Thinkest thou this to be right, *that thou saidst, My righteousness is*

more than God's? for thou saidst, What advantage will it be unto me? *and, What profit shall I have, if I be cleansed from my sin?*

2 I will answer thee, and thy companions with thee. Look unto the heavens, and see; and behold the clouds *which* are higher than thou. If thou sinnest, what doest thou against Him? or *if* thy transgressions be multiplied, what doest thou unto Him? If thou be righteous, what givest thou Him? or what receiveth He of thine hand? Thy wickedness *may hurt* a man as thou art; and thy righteousness *may profit* the son of man.

3 By reason of the multitude of oppressions they make *the oppressed* to cry: they cry out by reason of the arm of the mighty: but none saith, Where *is* God my Maker, who giveth songs *in* the night; who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven?

4 There they cry, but none giveth answer, because of the pride of evil men: for surely God will not hear vanity, neither will the Almighty regard it: although thou sayest thou shalt not see him, *yet judgment is* before him; therefore trust thou in him.

5 Behold, God *is* mighty, and despiseth not *any*: *he is* mighty in strength *and* wisdom. He withdraweth not his eyes from the righteous, but with kings *are they* on the throne; yea, he doth establish them for ever, and they are exalted: if *they be bound in fetters, and be holden in cords of affliction; then he sheweth them their work, and*

their transgressions that they have exceeded : he openeth also their ear to discipline, and commandeth that they return from iniquity. If they obey and serve *him*, they shall spend their days in prosperity, and their years in pleasures : but if they obey not, they shall perish, and they shall die without knowledge.

6 Behold, God exalteth by his power : who teacheth like him ? who hath enjoined him his way ? or who can say, Thou hast wrought iniquity ? Remember that thou magnify his work, which men behold : every man may see it, may behold *it* afar off.

7 Behold, God *is* great, and we know *him* not, neither can the number of his years be searched out : for he maketh small the drops of water ; they pour down rain according to the vapor thereof, which the clouds do drop and distil upon man abundantly. Also can *any* understand the spreadings of the clouds, or the noise of his tabernacle ? behold, he spreadeth his light upon it, and covereth the bottom of the sea.

8 Hear attentively the noise of his voice, and the sound that goeth out of his mouth ; he directeth it under the whole heaven, and his lightning unto the ends of the earth. After it a voice roareth, he thundereth with the voice of his excellency ; great things doeth he, which we cannot comprehend : he saith to the snow, Be thou on the earth ; likewise to the small rain, and to the great rain of his strength.

9 Out of the south cometh the whirlwind, and cold out of the north : by the breath of God frost

is given, and the breadth of the waters is straitened : also by watering he wearieh the thick cloud, he scattereth his bright cloud, and it is turned round about by his counsels : that they may do whatsoever he commandeth them upon the face of the world in the earth : he causeth it to come, whether for correction, or for his land, or for mercy.

10 Harken unto this : stand still, and consider the wondrous works of God. Dost thou know when God disposed them, and caused the light of his cloud to shine ? Dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge ? how thy garments are warm, when he quieteth the earth by the south wind ? Hast thou with him spread out the sky, which is strong, and as a molten looking glass ?

11 Teach us what we shall say unto Him ; for we cannot order our speech by reason of darkness.

12 Touching the Almighty, we cannot find him out : *he is* excellent in power, and in judgment, and in plenty of justice : he will not afflict.

SELECTION X.

Job is brought to see and acknowledge the wisdom and righteousness of God.

THEN the LORD answered Job out of the whirlwind, and said, Who *is* this that darkeneth counsel by words without knowledge ? gird up now thy loins like a man ; for I will demand of thee, and answer thou me.

2 Where wast thou when I laid

the foundations of the earth? declare, if thou hast understanding! Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? whereupon are the foundations thereof fastened? or who laid the corner stone thereof; when the morning stars sang together, and all the sons of God shouted for joy?

3 Or who shut up the sea with doors, when it brake forth, *as if* it had issued out of the womb? when I made the cloud the garment thereof, and thick darkness a swaddling-band for it, and brake up for it my decreed *place*, and set bars and doors, and said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed?

4 Hast thou commanded the morning since thy days; *and* caused the day-spring to know his place; that it might take hold of the ends of the earth, that the wicked might be shaken out of it?

5 Hast thou entered into the springs of the sea? or hast thou walked in search of the depth?

6 Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?

7 Hast thou perceived the breadth of the earth? declare if thou knowest it all: where *is* the way where light dwelleth? and *as for* darkness, where *is* the place thereof, that thou shouldest take it to the bound thereof, and that thou shouldest know the paths *to* the house thereof? Knowest thou *it*, because thou wast then born? or *because* the number of thy days *is* great?

8 Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail? By what way is the light parted, *which* scattereth the east wind upon the earth? Who hath divided a water-course for the overflowing of waters, or a way for the lightning of thunder; to cause it to rain on the earth, *where* no man *is*; *on* the wilderness, wherein *there is* no man; to satisfy the desolate and waste *ground*; and to cause the bud of the tender herb to spring forth? Hath the rain a father? or who hath begotten the drops of dew? out of whose womb came the ice? and the hoary frost of heaven, who hath gendered it?

9 Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons? Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth? canst thou lift up thy voice to the clouds, that abundance of waters may cover thee? canst thou send lightnings, that they may go, and say unto thee, Here we *are*?

10 Who hath put wisdom in the inward parts? or who hath given understanding to the heart? Who can number the clouds in wisdom? or who can stay the bottles of heaven, when the dust groweth into hardness, and the clods cleave fast together?

11 Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat. *Gavest thou* the goodly wings unto the peacocks? or wings and

feathers unto the ostrich? Doth the hawk fly by thy wisdom, *and* stretch her wings toward the south? Doth the eagle mount up at thy command, and make her nest on high?

12 Shall he that contendeth with the Almighty instruct *him*? he that reproveth God, let him answer it.

13 Then Job answered the LORD, and said, Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth. Once have I spoken; but I will not answer: yea, twice; but I will proceed no further. I know that thou canst do every *thing*, and *that* no thought can be withholden from thee. Who *is* he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not.

14 Hear, I beseech thee, and I will speak; I will demand of thee and declare thou unto me. I have heard of thee by the hearing of the ear, but now mine eye seeth thee: wherefore I abhor *myself*, and repent in dust and ashes.

CONCLUSION.

AND the LORD turned the captivity of Job, when he prayed for his friends: also the LORD gave Job twice as much as he had before.

2 Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they moaned him, and comforted him over all the evil that the Lord had brought upon him: every man also gave him a piece of money, and every one an earring of gold.

3 So the LORD blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses: he had also seven sons and three daughters.

4 And after this lived Job an hundred and forty years, and saw his sons, and his sons' sons, even four generations.

5 So Job died, *being* old and full of days.

HEBREW SCRIPTURES.—PSALMS.

SELECTION I.

BLESSED is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scorner: whose delight is in the law of the Lord; and in his law doth he exercise himself day and night.

2 He shall be like a tree planted by the waterside, that will bring

forth fruit in due season: his leaf shall not wither; and whatsoever he doeth shall prosper.

3 As for the ungodly, it is not so with them; they are like the chaff, which the wind scattereth away from the face of the earth: they shall not be able to stand in the judgment, neither sinners in the congregation of the righteous.

4 The LORD knoweth the way of

the righteous ; but the way of the ungodly shall perish.

5 As for me, I will come into thy house in the multitude of thy mercy : and in thy fear will I worship toward thy holy temple.

6 Lead me, O LORD, in thy righteousness ; make thy way straight before my face.

7 Let all those that put their trust in thee rejoice : let them ever shout for joy, because thou defendest them : let them also that love thy name be joyful in thee.

8 Thou, LORD, wilt bless the righteous ; with favor wilt thou compass him as with a shield.

9 Preserve me, O God : for in thee do I put my trust. O my soul, thou hast said unto the LORD, Thou art my Lord : I have no happiness but in thee ; the holy that are in the earth, and the excellent, in them is all my delight.

10 The LORD is my portion and my cup, thou maintainest my lot : the lines are fallen unto me in pleasant places, yea, I have a goodly heritage.

11 I will bless the LORD, who hath given me counsel : my heart also admonishes me in the night seasons. I have set the LORD always before me : because he is at my right hand, I shall not be moved.

12 Therefore my heart is glad, my spirit rejoiceth, my flesh also rests in safety : for thou wilt not leave my soul in the grave, neither wilt thou suffer thy beloved one to see corruption : but thou wilt show me the path of life : in thy presence is fulness of joy, and at thy right hand there are pleasures for evermore.

13 Hear the right, O LORD, attend unto my cry, give ear unto my prayer, that goeth not out of false lips ; let my sentence come forth from thy presence ; let thine eyes see what is right ; prove my heart ; visit me in the night ; try me, my thoughts shall not vary from my speech ; hold up my steps in thy paths, that my feet slip not.

14 I call upon thee, for thou wilt hear me, O God : incline thine ear unto me, and hearken to my words : shew thy marvellous loving-kindness, O thou that savest by thy right hand those who put their trust in thee : keep me as the apple of the eye, hide me under the shadow of thy wings.

15 As for me, I will behold thy face in righteousness ; I will be satisfied when I awake with thy likeness.

SELECTION II.

I WILL love thee, O LORD, my strength ; my rock, my fortress, and my deliverer ; my God, in whom I trust ; my buckler, and my high tower.

2 I will call upon the LORD, who is worthy to be praised : for the sorrows of death compassed me, and the floods of destruction made me afraid ; the sorrows of the grave compassed me about, the snares of death overtook me : in my distress I called upon the LORD, and cried unto my God : he heard my voice out of his temple, and my cry came before him, even into his ears : he sent from above, he took me, he drew me out of many waters : he brought me forth into a large place : he delivered me, because he loved me.

3 To the merciful thou shewest thyself merciful; to an upright man thou shewest thyself upright; to the pure thou shewest thyself pure; and to the wrathful thou shewest thyself wrathful.

4 The ways of God are just and true, his word is pure, tried in the fire: he is a buckler to all those that trust in him.

5 Who is God save the LORD? or who is a rock save our God? it is he that girdeth me with strength, and maketh my way plain.

6 The LORD is my light and my salvation; whom shall I fear? he is the strength of my life: of whom shall I be afraid?

7 One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold his beauty, and to inquire in his temple. For in the time of trouble he shall hide me in his pavilion, in the secret place of his tabernacle shall he hide me; he shall set me upon a rock. Therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the LORD.

8 Hear, O LORD, when I cry with my voice: have mercy also upon me, and answer me: when thou saidst, Seek ye my face, my heart said unto thee, Thy face, LORD, will I seek; hide not thy face far from me, put not thy servant away in anger: thou hast been my help, leave me not, neither forsake me, O God of my salvation.

9 When my father and my mother forsake me, then the LORD will take me up.

10 Teach me thy way, O LORD, and lead me in a plain path. I had fainted, unless I had believed to see thy goodness in the land of the living.

11 Wait on the LORD: be of good courage, and he shall strengthen thine heart; wait, I say, on the LORD.

SELECTION III.

THEY mercy, O LORD, is in the heavens; thy faithfulness reacheth unto the clouds: thy righteousness is like the great mountains; thy judgments are a great deep.

2 How excellent is thy loving-kindness, O God! therefore the children of men put their trust under the shadow of thy wings: they shall be abundantly satisfied with the plenteousness of thy house; thou shalt make them drink of the river of thy pleasures; for with thee is the fountain of life.

3 In thy light shall we see light: continue the loving-kindness unto them that know thee, and thy righteousness to the upright in heart.

4 The heavens declare the glory of God; the firmament sheweth his handywork; day unto day uttereth speech, and night unto night sheweth knowledge; there is no speech nor language, and their voice is not heard, yet their sound is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, rejoicing as a strong man to run a race; his going forth is from the end of the heaven, his circuit unto the ends of it, and nothing is hid from the heat thereof.

5 The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple; the statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes; the fear of the LORD is clean, enduring for ever; the judgments of the LORD are true and righteous altogether. More to be desired are they than gold, yea than much fine gold; sweeter also than honey and the honeycomb; moreover by them is thy servant warned, and in keeping of them is great reward.

6 Who can understand his errors? cleanse thou me from secret faults; keep back thy servant also from presumptuous sins, let them not have dominion over me: then shall I be upright, I shall be innocent from great transgression.

7 Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength and my redeemer.

SELECTION IV.

THE LORD is my shepherd, I shall not want: he maketh me to lie down in green pastures, he leadeth me beside the still waters; he restoreth my soul, he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me, thy rod and thy staff they comfort me.

2 Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over.

3 Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the LORD for ever.

4 I will bless the LORD at all times, his praise shall continually be in my mouth; my soul shall make her boast in the LORD, the humble shall hear thereof, and be glad.

5 O magnify the LORD with me, and let us exalt his name together; I sought him, and he heard me, and delivered me from all my fears.

6 The poor man cries, and the LORD hears him, and saves him out of all his troubles; the angel of the LORD encampeth round about all them that fear him, and delivereth them.

7 O taste and see that the LORD is good: blessed is the man that trusteth in him: fear the LORD, ye his saints, for there is no want to them that fear him: the young lions do lack, and suffer hunger: but they that seek the LORD shall not want any good thing.

8 Come, ye children, hearken unto me: I will teach you the fear of the LORD. Keep thy tongue from evil, and thy lips from speaking guile; depart from evil, and do good; seek peace, and pursue it.

9 The eyes of the LORD are upon the righteous, and his ears are open unto their cry; but the face of the LORD is against them that do evil, to cut off the remembrance of them from the earth.

10 The righteous cry, and the LORD heareth, and delivereth them out of all their troubles; he is nigh unto them that are of a broken heart, and saveth such as be of a

contrite spirit; the afflictions of the righteous are many, but the LORD delivereth him out of them all; he redeemeth the soul of his servants, and none of them that trust in him shall be desolate.

SELECTION V.

THE earth is the LORD's, and the fulness thereof; the world, and they that dwell therein; for he hath founded it upon the seas, and established it upon the floods.

2 Who shall ascend into the hill of the LORD? and who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not inclined his soul unto vanity, nor sworn deceitfully; he shall receive the blessing from the LORD, and righteousness from the God of his salvation.

3 Lift up your heads, O ye gates; be ye lifted up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? the LORD strong and mighty, the LORD mighty in battle. Lift up your heads, O ye gates; lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? the LORD of hosts, he is the King of glory.

4 Unto thee, O LORD, do I lift up my soul; I trust in thee, let me not be ashamed; let none that wait on thee be ashamed, let them be ashamed which transgress without cause.

5 Shew me thy ways, O LORD; teach me thy paths; lead me in thy truth, and teach me: for thou art the God of my salvation; in thee do I trust all the day.

6 Remember, O LORD, thy tender mercies and thy loving-kindnesses, for they have been ever of old; remember not the sins of my youth, nor my transgressions: according to thy mercy remember me, for thy goodness' sake, O LORD.

7 Good and upright is the LORD, therefore will he teach sinners in the way; the meek will he guide in judgment, the meek he will teach his way: all the paths of the LORD are mercy and truth unto such as keep his covenant and his testimonies.

8 For thy name's sake, O LORD, pardon mine iniquity; for it is great.

9 What man is he that feareth the LORD? him shall he teach in the way that he shall choose: his secret is with them that fear him: and he will shew them his covenant.

10 Mine eyes are ever toward the LORD, he shall pluck my feet out of the net; turn thee unto me, have mercy upon me, for I am desolate and afflicted; lighten the sorrows of my heart, O bring thou me out of my distresses; look upon mine affliction and my pain, forgive all my sins; O keep my soul, and deliver me, let me not be ashamed, for I put my trust in thee: let integrity and uprightness preserve me, for I wait on thee.

SELECTION VI.

I WILL extol thee, O LORD, for thou hast lifted me up; O LORD my God, I cried unto thee, and thou hast healed me: thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go down to the tomb.

2 Sing unto the LORD, O ye saints

of his, and give thanks at the remembrance of his holiness: for his anger endureth a moment, but his favor for ever; weeping may endure for a night, but joy cometh in the morning.

3 Hear, O LORD, and have mercy upon me: be thou my helper: O LORD my God, I will give thanks unto thee for ever.

4 In thee, LORD, do I put my trust: deliver me in thy righteousness: bow down thine ear to me, deliver me speedily: be thou my strong rock, for an house of defence to save me: thou art my rock and my fortress: therefore for thy name's sake lead me and guide me.

5 O how great is thy goodness, which thou hast laid up for them that fear thee, and shewest to them that trust in thee: thou hidest them in the secret of thy presence from the pride of man; thou shelterest them in thy pavilion from the strife of tongues.

6 Blessed be the LORD, for he hath shewed me his marvellous kindness in a strong city: O love the LORD, all ye his saints, for he preserveth the faithful, and plentifully rewardeth the proud doer: be of good courage, and he shall strengthen your heart, all ye that hope in the LORD.

7 Blessed is he whose transgression is forgiven, whose sin is covered; blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile.

8 I acknowledged my sin unto thee, and mine iniquity have I not hid; I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin.

9 Every one that is godly shall pray unto thee in a time when thou mayest be found: surely the floods of great waters shall not come nigh unto them.

10 Thou art my hiding-place; thou shalt preserve me from trouble: thou shalt compass me about with songs of deliverance. Many sorrows shall be to the wicked: but he that trusteth in the LORD, mercy shall compass him about.

11 Be glad in the LORD, and rejoice, ye righteous: shout for joy, all ye that are upright in heart.

SELECTION VII.

REJOICE in the LORD, O ye righteous: praise is comely for the upright,

2 The word of the LORD is right, and all his works are done in truth: he loveth righteousness and justice; the earth is full of his goodness.

3 By the word of the LORD were the heavens made, and all the host of them by the breath of his mouth: he gathereth the waters of the sea together as an heap: he layeth up the deep in storehouses.

4 Let all the earth fear the LORD, let all the inhabitants of the world stand in awe of him: for he spake, and it was done; he commanded, and it stood fast: he bringeth the counsel of the nations to nought; he maketh the devices of the kingdoms of none effect.

5 The counsel of the LORD standeth for ever, the thoughts of his heart to all generations: blessed is the nation whose God is the LORD; blessed the people whom he hath chosen for his own inheritance.

6 The LORD looketh from heaven, he beholdeth all the sons of men ; from the place of his habitation he looketh upon all the inhabitants of the earth : he fashioneth the hearts of all ; he observeth all their works.

7 Behold, the eye of the LORD is upon them that fear him, upon them that hope in his mercy ; to deliver their soul from death, and to keep them alive in famine.

8 Our soul waiteth on the LORD, he is our help and our shield : our heart rejoices in him ; we trust in his holy name. Let thy mercy, O LORD, be upon us, according as we hope in thee.

SELECTION VIII.

I WAITED patiently for the LORD ; he inclined unto me, heard my cry, and put a new song in my mouth, even praise unto our God.

2 Blessed is that man that maketh the LORD his trust, and resorteth not to men of pride and falsehood.

3 Many, O LORD my God, are thy wonderful works which thou hast done ; many are thy gracious thoughts toward us ; if we would declare and speak of them, they are more than can be numbered.

4 Sacrifice and offering thou didst not desire (so hast thou taught me) ; burnt offering and sin offering hast thou not required : I delight to do thy will, O my God : yea, thy law is within my heart.

5 I have preached righteousness in the great congregation ; lo, I have not refrained my lips, O LORD, thou knowest ; I have not hid thy righteousness within my heart ; I have declared thy faithfulness and thy salva-

tion : I have not concealed thy loving-kindness and thy truth from the great congregation.

6 Withhold not thou thy tender mercies from me, O LORD, but let thy loving-kindness and thy truth continually preserve me : for innumerable evils have compassed me about, mine iniquities have taken hold upon me so that I am not able to look up ; they are more than the hairs of mine head : therefore my heart faileth me.

7 Be pleased, O LORD, to deliver me, make haste to help me : let all those that seek thee rejoice and be glad in thee : let such as love thy salvation say continually, The LORD be magnified.

8 I am poor and needy, yet the LORD thinketh upon me : thou art my help and my deliverer, make no tarrying, O my God.

9 As the hart panteth after the water brooks, so panteth my soul after thee, O God ; my soul thirsteth for God, for the living God : when shall I come and appear before God ?

10 When I remember these things, I pour out my soul in me : for I have gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holy-day.

11 Why art thou cast down, O my soul ? and why art thou disquieted in me ? hope thou in God : I shall yet praise him ; him, my deliverer and my God.

12 Deep calleth unto deep with the roar of thy cataracts, all thy waves and thy billows have gone over me : yet thou wilt command thy

loving-kindness in the daytime, and in the night thy song shall be with me, and my prayer shall be unto the God of my life.

SELECTION IX.

LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill? he who walketh uprightly, worketh righteousness, and speaketh truth in his heart: he who slandereth not with his tongue, doeth no evil to his neighbor, uttereth no reproach against his neighbor, in whose eyes a vile person is contemned, but who honoreth them that fear the LORD: he that sweareth to his own hurt, and changeth not: he that putteth not out his money to usury, nor taketh a bribe against the innocent:—he that doeth these things shall never fall.

2 Fret not thyself because of evil doers, neither be thou envious of those who work iniquity; for they shall soon be cut down like the grass, and wither as the green herb.

3 Delight thyself in the LORD, he shall give thee the desires of thine heart; commit thy way unto him, trust also in him, and he shall give thee success: he shall bring forth thy righteousness as the light, and thy judgment as the noonday.

4 The meek shall inherit the earth, and shall delight themselves in the abundance of peace: for a little that a righteous man hath is better than the riches of many wicked.

5 The steps of a good man are ordered by the LORD, and he delighteth in his way: though he fall he shall not be utterly cast down; for the LORD upholdeth him with his hand.

6 The mouth of the righteous speaketh wisdom, his tongue talketh of judgment, the law of his God is in his heart; therefore none of his steps shall slide.

7 Wait on the LORD, keep his way, and he shall exalt thee: mark the perfect man, and behold the upright: the end of that man is peace.

8 The salvation of the righteous is of the LORD, he is their strength in the time of trouble: he shall help them, and deliver them: he shall deliver them, and save them, because they trust in him.

SELECTION X.

GOD is our refuge and strength, a very present help in trouble: therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof.

2 There is a river, the streams whereof shall make glad the city of God, the holy dwelling-place of the Most High: God is in the midst of her, she shall not be moved: God shall help her, and that right early: the LORD of hosts is with us; the God of Jacob is our refuge.

3 Great is the LORD, and greatly to be praised in the city of our God, in the mountain of his holiness: we remember thy loving-kindness in the midst of thy temple: as thy name, so extends thy praise unto the ends of the earth: thy right hand is full of righteousness.

4 Walk about Zion, and go round about her, tell the towers thereof;

mark ye well her bulwarks, consider her palaces; her God is our God for ever and ever, and he shall be our guide even unto death.

5 The mighty God speaks, and calls the earth from the rising of the sun unto the going down thereof; he comes, and keeps not silence: a fire devours before him, and a tempest rages around him: he calls to the heavens from above, and to the earth, that he may judge his people.

6 Hear, O my people, and I will speak; O Israel, and I will admonish thee: I am God, even thy God. I will take no bullock out of thy house, nor he goats out of thy folds: for every beast of the forest is mine, and the cattle upon a thousand hills: I know all the fowls of the mountains, and the wild beasts of the field are mine: if I were hungry, I would not tell thee: for the world is mine, and the fulness thereof. Offer unto me thanksgiving, pay thy vows, and call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.

SELECTION XI.

HAVE mercy upon me, O God, according to thy loving-kindness; according unto the multitude of thy tender mercies blot out my transgressions.

2. Wash me thoroughly from mine iniquity, and cleanse me from my sin; for I acknowledge my transgressions, and my sin is ever before me.

3 Against thee, thee only, have I sinned, and done this evil in thy sight: so thou art justified when thou speakest, and upright when thou judgest.

4 Behold, thou desirest truth in the inward heart: teach me, therefore, wisdom in my inmost soul: purge me as with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

5 Hide thy face from my sins, blot out all my iniquities, create in me a clean heart, renew a right spirit within me, cast me not away from thy presence, take not thy holy spirit from me, restore unto me the joy of thy salvation, and uphold me with thy free spirit:—then will I teach transgressors thy ways, and sinners shall be converted unto thee.

6 O LORD, open thou my lips, and my mouth shall show forth thy praise: for thou desirest not sacrifice, else would I give it: thou delightest not in burnt-offering: the sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

7 Give ear to my prayer, O God; hide not thyself from my supplication, for my heart is sore pained within me; the terrors of death are fallen upon me; fearfulness and trembling are come upon me, and horror hath overwhelmed me.

8 O that I had wings like a dove! then would I fly away, and be at rest. But I will call upon God, and he shall save me; evening, morning, and at noon, will I pray, and cry aloud: he shall hear my voice.

9 Cast thy burden upon the LORD, and he will sustain thee: he will never suffer those who seek him to fall.

10 Be merciful unto me, O God, be merciful unto me, for my soul trusteth in thee: yea, in the shadow

of thy wings will I make my refuge, until these calamities be overpast.

11 I will cry unto God most high, unto God that performeth all things for me: he shall send from heaven, and save me: he shall send forth his mercy and his truth.

12 My heart is fixed, O God, my heart is fixed: I will sing and give praise. Awake, my soul; awake, psaltery and harp: I myself will awake early: I will praise thee among the people: I will sing unto thee among the nations; for thy mercy is great unto the heavens, and thy truth unto the clouds. Be thou exalted, O God, above the heavens: let thy glory be above all the earth.

SELECTION XII.

HEAR my cry, O God; attend unto my prayer, for my heart is overwhelmed: lead me to the rock that is higher than I. Thou art my shelter and strong tower from the enemy: I will abide in thy tabernacle for ever, I will trust in the covert of thy wings: for thou, O God, wilt hear my vows, and give me the heritage of those that fear thy name.

2 Truly my soul waiteth upon God, from whom cometh my salvation: he only is my rock and my salvation; he is my defence; I shall not be greatly moved.

3 My soul, wait thou only upon God; my expectation is from him, for he only is my rock and my salvation: he is my defence, I shall not be moved.

4 Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us.

5 O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my heart longeth for thee in a dry and thirsty land, where no water is; to see thy power and thy glory, as I have seen thee in the sanctuary.

6 Because thy loving-kindness is better than life, my lips shall praise thee: I will bless thee while I live: I will lift up my hands in thy name: my soul shall be satisfied, and my mouth shall praise thee with joyful lips: I will remember thee upon my bed, and meditate on thee in the night-watches.

7 Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.

8 My soul followeth after thee: thy right hand upholdeth me.

9 Make a joyful noise unto God, all ye lands: sing forth the honor of his name: make his praise glorious.

10 All the earth shall worship thee, and shall sing unto thee; it shall celebrate thy name.

11 Come and see the works of God, he is wonderful in his doing toward the children of men: he ruleth by his power for ever; his eyes behold the nations: let not the rebellious exalt themselves.

12 O bless our God, ye people, and make the voice of his praise to be heard: who holdeth our soul in life, and suffereth not our feet to be moved.

13 Thou, O God, hast proved us: thou hast tried us, as silver is tried.

14 Come and hear, all ye that fear God, and I will declare what he hath done for my soul. I cried unto him with my mouth, and extolled him

with my tongue : if I regard iniquity in my heart, he will not hear me : but verily he hath heard me ; he hath attended to the voice of my prayer. Blessed be God, who hath not turned away my prayer, nor his mercy from me.

SELECTION XIII.

PRAISE waiteth for thee, O God, in Zion : unto thee shall the vow be performed : thou that hearest prayer, unto thee shall all flesh come.

2 Our iniquities are heavy upon us, but thou wilt forgive our transgressions : blessed is the man whom thou acceptest, and causest to approach unto thee, that he may dwell in thy courts : satisfy us with the goodness of thy house, even of thy holy temple.

3 By wonderful things in righteousness wilt thou answer us, O God of our salvation ; who art the confidence of all the ends of the earth, and of them that are afar off upon the sea : who in thy strength makest fast the mountains, being girded with power : who stillest the noise of the seas, the noise of their waves, and the tumult of the people.

4 They also that dwell in the uttermost parts are awed by thy wonders. For thou makest the regions of the morning and evening to rejoice : thou visitest the earth, and waterest it : thou greatly enrichest it with the river of God, which is full of water : thou preparest corn, when thou hast so provided for it : thou waterest the ridges thereof abundantly : thou settlest the furrows thereof : thou makest it soft with showers : thou blessest the springing

thereof. Thou crownest the year with thy goodness ; and thy paths drop fatness—they drop upon the pastures of the wilderness ; and the little hills rejoice on every side, the pastures are clothed with flocks, the valleys also are covered with corn : they shout for joy ; they also sing.

5 God be merciful unto us, and bless us, and cause thy face to shine upon us ; that thy way may be known upon earth, thy saving health among all nations.

6 Let the people praise thee, O God ; let all the people praise thee : let the nations be glad and sing for joy : for thou shalt judge the people righteously, and govern the nations upon earth.

7 Let the people praise thee, O God ; let all the people praise thee : then shall the earth yield her increase ; and God, even our own God, shall bless us : God shall bless us ; and all the ends of the earth shall reverence him.

SELECTION XIV.

SAVE me, O God ; for the waters are come in unto my soul.

2 I will offer my prayer unto thee : O God, in the greatness of thy mercy hear me ; in the truth of thy salvation deliver me : let me not sink : let me be delivered from them that hate me, and out of the deep waters.

3 Hear me, O LORD ; for thy loving-kindness is good : turn unto me according to the multitude of thy tender mercies : hide not thy face from thy servant, for I am in trouble : hear me speedily.

4 Draw nigh unto my soul and redeem it ; deliver me from all mine

enemies : for I am poor and sorrowful : let thy salvation, O God, set me up on high.

5 Make haste to deliver me, make haste to help me, O LORD : let them be ashamed that seek after my soul, let them be turned backward that desire my hurt : but let all those that seek thee rejoice and be glad in thee : and let such as love thy salvation say continually, God be magnified.

6 I am poor and needy ; make haste unto me, O God : thou art my help and my deliverer ; make no delay.

7 In thee, O LORD, do I put my trust ; let me never be confounded : deliver me in thy goodness, and cause me to escape : incline thine ear to me, and save me : be thou my strong habitation, where I may continually resort : thou art my rock and my fortress.

8 Thou art my hope, O LORD God : thou hast been my trust from my youth : by thee have I been holden up ever since I was born ; my praise shall be continually of thee : my mouth shall be filled with thy praise and with thy honor all the day.

9 Cast me not off in the time of old age ; forsake me not when my strength faileth ; O God, be not far from me : O my God make haste for my help.

10 I will hope continually, and will yet praise thee more and more : my mouth shall show forth thy righteousness and thy salvation all the day, for thy mercies are more than I can number : I will go in thy strength : I will make mention of thy righteousness, even of thine only.

11 Thou hast taught me from my youth, and hitherto have I declared thy wondrous works : also now when I am old and gray-headed, O God, forsake me not ; until I have shewed thy strength unto this generation, and thy power to those that are to come.

12 My lip shall greatly rejoice when I sing unto thee, and my soul, which thou hast redeemed ; my tongue also shall talk of thy righteousness all the day long.

SELECTION XV.

HOW lovely are thy dwellings, O LORD of hosts ! my soul longeth, yea, even fainteth, for the courts of the LORD : my heart and my flesh crieth out for the living God.

2 Even the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, by thine altars, O LORD of hosts, my King, and my God. Blessed are they that dwell in thy house : they are continually praising thee.

3 Blessed are the men whose strength is in thee, in whose heart are thy ways : passing through the valley of sorrow they make it full of fountains, and the latter rain covers it with blessings ; they go from strength to strength, till all of them in Zion appear before God.

4 Behold, O God our shield, and look upon the face of thine anointed : a day in thy courts is better than a thousand : I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness.

5 The LORD God is a sun and shield : the LORD will give grace and glory ; no good thing will he with-

hold from them that walk uprightly: O LORD of hosts, blessed is the man that trusteth in thee.

6 Bow down thine ear, O LORD, hear me; I am poor and needy: preserve my soul; O thou my God, save thy servant that trusteth in thee: be merciful unto me: I cry unto thee daily.

7 Rejoice the soul of thy servant: unto thee, O LORD, do I lift up my soul; for thou art good, ready to forgive, and plenteous in mercy unto all them that call upon thee.

8 In the day of my trouble I will call upon thee, for thou wilt answer me: among the gods there is none like unto thee, O LORD; neither are there any works like unto thy works.

9 All nations whom thou hast made shall come and worship before thee, and shall glorify thy name; for thou art great, and doest wondrous things: thou art God alone.

10 Teach me thy way, O LORD; I will walk in thy truth: unite my heart to revere thy name: I will praise thee with all my heart, and I will glorify thy name evermore: because thou art a God full of compassion, gracious, long-suffering, and plenteous in mercy and truth.

11 O turn unto me, and have mercy upon me; give thy strength unto thy servant, and save the son of thine handmaid.

SELECTION XVI.

L ORD, thou hast been favorable unto thy land: thou hast forgiven the iniquity of thy people: thou hast covered all their sin: Wilt thou not revive us again; that thy people may rejoice in thee?

2 I will hear what God the LORD will speak: he will speak peace unto his people, but let them not turn again to folly: for surely his salvation is nigh them that reverence him.

3 Mercy and truth are met together; righteousness and peace have kissed each other: truth shall spring out of the earth, and righteousness shall look down from heaven.

4 The LORD shall give that which is good, and our land shall yield her increase: righteousness shall go before him, and shall set us in the way, of his steps.

5 I will sing of the mercies of the LORD for ever: with my mouth will I make known thy faithfulness to all generations: for I know that thy mercy endureth for ever, and truth shalt thou establish like the very heavens.

6 The heavens shall proclaim thy wonders, O LORD, and thy truth also shall be proclaimed in the congregation of the holy; for who in the heaven can be compared unto the LORD? who among the sons of God can be likened unto the LORD?

7 God is greatly to be revered in the assembly of the saints, and to be had in reverence of all them that are about him.

8 O LORD God of hosts, who is a strong LORD like unto thee? or to thy faithfulness round about thee? Thou rulest the raging of the sea, when the waves thereof arise, thou stillest them: the heavens are thine, the earth also is thine: as for the world, and the fulness thereof, thou hast founded them. Thou hast a

mighty arm: strong is thy hand, and high is thy right hand: justice and judgment are the foundation of thy throne: mercy and truth shall go before thy face.

9 Blessed are the people that know the joyful sound: they shall walk, O LORD, in the light of thy countenance: in thy name shall they rejoice all the day, and in thy righteousness shall they be exalted: for thou art the glory of their strength, and in thy favor their heads shall be exalted.

SELECTION XVII.

L ORD, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am.

2 Behold, thou hast made my days as an handbreadth; and mine age is as nothing before thee: verily every man at his best state is altogether vanity.

3 Surely every man walketh like a shadow, surely he disquieteth himself in vain: he heapeth up riches, and knoweth not who shall gather them.

4 What then is my hope? my hope, O LORD, is in thee; deliver me from all my transgressions, and make me not the reproach of foolish men.

5 I am dumb, I open not my mouth, because thou hast done it; remove thy stroke from me, I perish by the blow of thine hand: when thou with rebukes dost correct man for iniquity, thou consumest his beauty like a moth: surely every man is vanity.

6 Hear my prayer, O LORD, and give ear unto my cry; hold not thy

peace at my tears: for I am a stranger with thee and a sojourner, as all my fathers were: O spare me, that I may recover strength, before I go hence, and be no more.

7 LORD, thou hast been our dwelling-place in all generations: before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

8 Thou turnest man to destruction; and sayest, Return, children of men: for a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.

9 Thou carriest man away as with a flood; he is as a dream; he is like grass which groweth up in the morning—in the morning it flourisheth and groweth up; in the evening it is cut down and withereth.

10 We spend our years as a tale that is told: the number of our years is threescore years and ten; and if by reason of strength it be fourscore years, yet is their continuance labor and sorrow; for it is soon cut off, and we fly away.

11 So teach us to number our days, that we may apply our hearts unto wisdom: satisfy us early with thy mercy, that we may rejoice and be glad all our days.

12 Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil: let thy dealings be revealed unto thy servants, and thy glory unto their children: let the beauty of the LORD our God be upon us, and establish thou the work of our hands; yea, the work of our hands establish thou it.

SELECTION XVIII.

HE that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.

2 He shall cover thee with his feathers, and under his wings 'shalt thou trust: his truth shall be thy shield and buckler: thou shalt not be afraid for the terror of the night, nor for the arrow that flieth by day, nor for the pestilence that walketh in darkness, nor for the destruction that wasteth at noonday: a thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.

3 Because thou hast made the LORD thy refuge, the Most High thy habitation, there shall no evil befall thee, neither shall any plague come nigh thy dwelling: for he shall give his angels charge over thee, to keep thee in all thy ways: and they shall bear thee up in their hands, lest thou dash thy foot against a stone.

4 It is a good thing to give thanks, and to sing praises unto thy name, O Most High: to show forth thy loving-kindness in the morning, and thy faithfulness every night.

5 O LORD how great are thy works! thy thoughts are very deep.

6 The righteous shall flourish like the palm-tree, he shall grow like a cedar in Lebanon: those that be planted in the house of the LORD shall flourish in the courts of our God, to shew that the LORD is upright, and that no unrighteousness is in him.

SELECTION XIX.

OCOME, let us sing unto the LORD: let us make a joyful noise

to the Rock of our salvation: let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.

2 The LORD is a great God, and a great King above all gods: in his hand are the deep places of the earth, the strength of the hills is his also: the sea is his, and he made it: his hands formed the dry land.

3 O come, let us worship and bow down: let us kneel before the LORD our maker: he is our God; we are the people of his pasture, and the sheep of his hand.

4 O sing unto the LORD a new song, sing unto the LORD, all the earth: sing unto the LORD, bless his name, shew forth his salvation from day to day: declare his glory among the heathen, his wonders among all people.

5 The LORD is great, and greatly to be praised: he is to be feared above all gods: honor and majesty are before him: strength and beauty are in his sanctuary.

6 Give unto the LORD, O ye kindreds of the people, give unto the LORD glory and strength: give unto the LORD the glory due unto his name: bring an offering, and come into his courts.

7 O worship the LORD in the beauty of holiness: reverence him, all the earth: say among the heathen that the LORD reigneth, and shall judge the people righteously.

8 Let the heavens rejoice, and the earth be glad: let the sea roar, and the fulness thereof: let the field be joyful, and all that is therein: let all the trees of the wood rejoice before the LORD.

9 For he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.

SELECTION XX.

THE LORD reigneth, let the earth rejoice; let the multitude of isles be glad thereof: clouds and darkness are round about him: righteousness and judgment are the foundation of his throne.

2 His lightnings illumine the world: the earth sees, and trembles: the hills melt like wax at the presence of the LORD, at the presence of the LORD of the whole earth: the heavens declare his righteousness, and all the people see his glory.

3 Ye that love the LORD, hate evil: he preserveth the souls of his saints; he delivereth them out of the hand of the wicked.

4 Light is sown for the righteous, and gladness for the upright in heart: therefore rejoice in the LORD, ye righteous, and give thanks at the remembrance of his holiness.

5 O sing unto the LORD a new song, for he hath done marvellous things: his right hand, and his holy arm, hath gotten him the victory: he hath made known his salvation: his righteousness hath he openly showed in the sight of the nations: all the ends of the earth have seen the salvation of our God.

6 Make a joyful noise unto the LORD, all the earth: make a loud noise, rejoice, and sing praise: sing with the voice of a psalm, make a joyful noise before the LORD, the King.

7 Let the sea roar, and the fulness thereof; the world, and they

that dwell therein: let the floods clap their hands: let the hills be joyful together before the LORD; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.

SELECTION XXI.

MAKE a joyful noise unto the LORD, all ye lands: serve him with gladness: come before his presence with singing.

2 Know that the LORD is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.

3 Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name: for the LORD is good; his mercy is everlasting; and his truth endureth to all generations.

4 Bless the LORD, O my soul: and all that is within me, bless his holy name.

5 Bless the LORD, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies; who satisfieth thy mouth with good things, so that thy youth is renewed like the eagle's.

6 The LORD executeth righteousness and judgment for all that are oppressed: he made known his ways unto Moses, his acts unto the children of Israel.

7 The LORD is merciful and gracious, slow to anger, and plenteous in mercy: he will not always chide, neither will he always restrain his

anger. He hath not dealt with us after our sins, nor rewarded us according to our iniquities: for as the heaven is high above the earth, so great is his mercy toward them that fear him: as far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitith his children, so the LORD pitith them that reverence him: for he knoweth our frame; he remembereth that we are dust.

8 As for man, his days are as grass: as a flower of the field, so he flourisheth: the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the mercy of the LORD is from everlasting to everlasting upon them that reverence him, and his righteousness unto children's children; to such as keep his covenant, and to those that remember his commandments to do them.

SELECTION XXII.

O LORD my God, thou art very great; thou art clothed with honor and majesty: thou coverest thyself with light as with a garment; thou spreadest out the heavens like a curtain: thou layest the beams of thy chambers in the waters: thou makest the clouds thy chariot; thou walkest upon the wings of the wind: thou makest the winds thy messengers; flames of fire thy ministers.

2 Thou hast laid the foundations of the earth, that it should not be removed for ever: thou coveredst it with the deep as with a garment: the waters stood above the mountains: at thy rebuke they fled; at the voice of thy thunder they hasted away.

3 The mountains rise up; the valleys sink away, in the places which thou hast appointed for them: thou hast set a bound that the waters may not pass, that they turn not again to cover the earth.

4 Thou sendest the springs into the valleys, which run among the hills: they give drink to every beast of the field: near them the fowls of the heaven have their habitation, which sing among the branches.

5 Thou waterest the hills from thy chambers, the earth is satisfied with the fruit of thy works: thou causest the grass to grow for the cattle, and herbs for the service of man: thou bringest forth food out of the earth, and wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart.

6 Thou appointest the moon for seasons, the sun knoweth when to go down: thou makest darkness, and it is night: wherein all the beasts of the forest do creep forth: man goeth forth unto his work and to his labor until the evening.

7 O LORD, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches: so is this great and wide sea, wherein are things creeping innumerable, both small and great beasts.

8 These wait all upon thee, to give them their meat in due season: thou hidest thy face, they are troubled; thou takest away their breath, they die, and return to their dust.

9 Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth: thou givest it to them, they gather it; thou openest

thine hand, they are filled with good.

10 The glory of the LORD endureth for ever: the LORD rejoiceth in his works: he looketh on the earth, and it trembleth: he toucheth the hills, and they smoke.

11 I will sing unto the LORD as long as I live, I will sing praise to my God while I have my being: my meditation of him shall be sweet: I will be glad in the LORD.

SELECTION XXIII.

O GIVE thanks unto the LORD, for he is good: for his mercy endureth for ever.

2 Let the redeemed of the LORD say so, whom he hath redeemed from the hand of the enemy; and gathered them out of the lands, from the east, and from the west, from the north, and from the south. They wandered in the wilderness in a solitary way; they found no city to dwell in: hungry and thirsty, their soul fainted in them: then they cried unto the LORD in their trouble, and he delivered them out of their distresses. And he led them forth by the right way, that they might go to a city of habitation.

3 O that men would praise the LORD for his goodness, and for his wonderful works to the children of men! for he satisfieth the thirsty soul, and filleth the hungry soul with good: he hath broken the gates of brass, and cut the bars of iron in sunder.

4 O that men would praise the LORD for his goodness, and for his wonderful works to the children of men! let them sacrifice the sacrifices

of thanksgiving, and declare his works with rejoicing.

5 They that go down to the sea in ships, that do business in great waters; these see the works of the LORD, and his wonders in the deep; for he commandeth, and raiseth the stormy wind, which liftest up the waves thereof; they mount up to the heaven, they go down again to the depths; their soul is melted because of trouble. Then they cry unto the LORD in their trouble, and he bringeth them out of their distresses: he maketh the storm a calm, so that the waves thereof are still. Then are they glad because they are quiet; so he bringeth them unto their desired haven.

6 O that men would praise the LORD for his goodness, and for his wonderful works to the children of men! let them exalt him in the congregation of the people, and praise him in the assembly of the elders.

7 He turneth rivers into a wilderness, and the water-springs into dry ground; a fruitful land into barrenness, for the wickedness of them that dwell therein. He turneth the wilderness into a standing water, and dry ground into water-springs: and there he maketh the hungry to dwell, that they may prepare a city for habitation; and sow the fields, and plant vineyards, which may yield fruits of increase.

8 The righteous shall see it, and rejoice: and all iniquity shall stop her mouth.

9 Whoso is wise, and will observe these things, even he shall understand the loving-kindness of the LORD.

SELECTION XXIV.

O GIVE thanks unto the LORD, call upon his name, make known his deeds among the people : sing unto him, sing psalms unto him : talk ye of all his wondrous works.

2 Glory ye in his holy name : let the heart of them rejoice that seek the LORD : seek the LORD, and his strength : seek his face evermore.

3 Remember his marvellous works that he hath done ; his wonders, and the judgments of his mouth.

4 When our fathers were but a few in number ; yea, very few, and strangers in the land : when they went from one nation to another, from one kingdom to another people ; he suffered no man to do them wrong : yea, he reproved kings for their sakes ; saying, Touch not mine anointed, and do my prophets no harm.

5 The works of the LORD are great, sought out of all them that have pleasure therein : his work is honorable and glorious : and his righteousness endureth for ever.

6 The LORD is gracious and full of compassion : he hath given meat unto them that fear him : he will ever be mindful of his covenant.

7 The works of his hands are truth and justice ; all his commandments are sure : they stand fast for ever and ever, and are done in truth and uprightness.

8 The fear of the LORD is the beginning of wisdom : a good understanding have all they that do his commandments.

9 Blessed is the man that feareth the LORD, that delighteth greatly in his commandments.

10 Unto the upright there ariseth light in the darkness : he is gracious, and full of compassion.

11 Happy is the man who sheweth favor, and lendeth : he will guide his affairs with discretion : surely he shall not be moved for ever : the righteous shall be in everlasting remembrance.

12 He hath dispersed, he hath given to the poor : his righteousness endureth for ever ; he shall be exalted with honor.

SELECTION XXV.

O GIVE thanks unto the LORD ; for he is good : because his mercy endureth for ever.

2 Let Israel now say, that his mercy endureth for ever : let the house of Aaron now say, that his mercy endureth for ever : let them now that reverence the LORD say, that his mercy endureth for ever.

3 I called upon the LORD in distress : he answered me, and delivered me : he is on my side ; I will not fear : what can man do unto me ?

4 It is better to trust in the LORD than to put confidence in man : it is better to trust in the LORD than to put confidence in princes.

5 The LORD is my strength and song, and is become my salvation.

6 The voice of rejoicing and salvation is in the tabernacles of the righteous.

7 I shall not die, but live, and declare the works of the LORD.

8 Open to me the gates of righteousness : I will go into them, and I will praise the LORD.

9 The stone which the builders refused is become the head stone of

the corner ; this is the LORD's doing ; it is marvellous in our eyes.

10 O give thanks unto the LORD ; for he is good : for his mercy endureth for ever.

SELECTION XXVI.

BLESSED are the undefiled in the way, who walk in the law of the LORD : blessed are they that keep his commandments, and that seek him with the whole heart.

2 Thou hast commanded us to keep thy precepts diligently : O that my ways were directed to keep thy statutes ! I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments : I will keep thy statutes : O forsake me not utterly.

3 With my whole heart have I sought thee : O let me not wander from thy commandments : thy word have I hid in mine heart, that I might not sin against thee : O LORD, teach me thy statutes ; open thou mine eyes, that I may behold wondrous things out of thy law.

4 I am a stranger in the earth, hide not thy commandments from me : my nature cleaveth to the dust, quicken me according to thy word.

5 Make me to understand the way of thy precepts, so shall I talk of thy wondrous works : I will run the way of thy commandments, when thou shalt enlarge my heart : teach me, O LORD, the way of thy statutes ; and I shall keep it unto the end.

6 Give me understanding, and I shall keep thy law ; yea, I shall observe it with my whole heart : make me to go in the path of thy commandments, for therein do I delight.

7 Incline my heart unto thy testimonies, and not to covetousness : turn away mine eyes from beholding vanity, and quicken thou me in thy way : so shall I keep thy law continually for ever and ever : and I will walk at liberty : for I seek thy precepts.

8 My lips shall utter praise when thou hast taught me thy statutes : my tongue shall speak of thy word : for all thy commandments are righteousness.

9 I have chosen thy precepts : I have longed for thy salvation, O LORD ; and thy law is my delight.

10 Let my soul live, and it shall praise thee ; and let thy judgments help me.

SELECTION XXVII.

PRAISE ye the LORD. Praise, O ye servants of the LORD, praise the name of the LORD : from the rising of the sun unto the going down of the same the LORD's name is to be praised.

2 Who is like unto the LORD our God, who dwelleth on high, but humbleth himself to behold the things that are in heaven, and in the earth ? He raiseth up the poor out of the dust, and liftest the needy out of the ground ; that he may set him with princes, even with the princes of his people.

3 I love the LORD, because he hath heard my voice and my supplications : he hath inclined his ear unto me, therefore will I call upon him as long as I live.

4 The sorrows of death compassed me, and fear of the grave seized upon me : I found heaviness and despair :

then called I upon the name of the LORD: O LORD, I beseech thee preserve my soul. Return now unto thy rest, O my soul; the LORD hath dealt bountifully with thee; for he has preserved my soul from death, mine eyes from tears, and my feet from falling.

5. What shall I render unto the LORD for all his benefits toward me? I will take the cup of salvation, and call upon the name of the LORD: I will pay my vows unto the LORD now in the presence of all his people: I will offer to him the sacrifice of thanksgiving, and will call upon his name.

6 If thou, LORD, shouldest mark iniquities, who could stand? but there is forgiveness with thee, that thou mayest be revered.

7 I wait for the LORD, my soul doth wait, and in his word do I hope: my soul waiteth for the LORD more than they that watch for the morning.

8 Let Israel hope in the LORD: for with him there is mercy, and with him is plenteous redemption.

SELECTION XXVIII.

I WILL lift up mine eyes unto the hills, whence cometh my help: my help cometh from the LORD, which made heaven and earth: he will not suffer my foot to be moved: he that keepeth me will not slumber.

2 Behold, he that keepeth Israel shall neither slumber nor sleep.

3 The LORD is thy keeper: he is thy shade upon thy right hand: the sun shall not smite thee by day, nor the moon by night: the LORD shall preserve thee from all evil: he shall preserve thy soul: he shall preserve

thy going out and thy coming in, from this time forth, and even for evermore.

4 I was glad when they said unto me, Let us go into the house of the LORD; our feet shall stand within thy gates, O Jerusalem.

5 Pray for the peace of Jerusalem; they shall prosper that love thee: peace be within thy walls, and prosperity within thy palaces: for my brethren and companions' sakes, I will now say, Peace be within thee: because of the house of the LORD our God, I will seek thy good.

6 Unto thee lift I up mine eyes, O thou that dwellest in the heavens. Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the LORD our God, until he have mercy upon us.

7 They that trust in the LORD shall be as Mount Zion, which cannot be removed, but abideth for ever.

8 As the mountains are round about Jerusalem, so the LORD is round about his people from henceforth, even for ever.

9 Do good, O LORD, unto those that be good, and to them that are upright in heart.

SELECTION XXIX.

O LORD, thou hast searched me, and known me: thou knowest my downsitting and mine uprising; thou understandest my thoughts afar off: thou compassest my path and my lying down, and art acquainted with all my ways.

2 There is not a word in my tongue, but, lo, O LORD, thou know-

est it altogether: thou hast beset me behind and before, and laid thine hand upon me.

3 Such knowledge is too wonderful for me; it is high, I cannot attain unto it.

4 Whither shall I go from thy Spirit? or whither shall I flee from thy presence? if I ascend up into heaven, thou art there: if I make my bed in the grave, behold, thou art there: if I take the wings of the morning, and dwell in the uttermost parts of the sea;—even there shall thy hand lead me, and thy right hand shall hold me: if I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee.

5 I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well.

6 How precious also are thy thoughts unto me, O God! how great is the sum of them! if I should count them, they are more in number than the sand: when I awake, I am still with thee.

7 Search me, O God, and know my heart: try me, and know my thoughts: see if there be any wicked way in me, and lead me in the way everlasting.

SELECTION XXX.

I WILL extol thee, my God, and

I will bless thy name for ever and ever: every day will I bless thee, and I will praise thy name for ever and ever.

2 Great is the LORD, and greatly to be praised; his greatness is unsearchable.

3 One generation shall repeat thy works to another, and shall declare thy mighty acts: they shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.

4 The LORD is gracious, and full of compassion, slow to anger, and of great mercy: he is good to all: his tender mercies are over all his works: he upholdeth all that fall, and raiseth up all those that are bowed down.

5 The eyes of all wait upon thee, and thou givest them their meat in due season: thou openest thine hand, and satisfiest the desire of every living thing.

6 The LORD is righteous in all his ways, and holy in all his works.

7 The LORD is nigh unto all them that call upon him, to all that call upon him in truth: he will fulfil the desire of them that reverence him: he also will hear their cry, and will save them.

8 Praise ye the LORD: it is good to sing praises unto our God; it is pleasant; and praise is comely: for he healeth the broken in heart, and bindeth up their wounds.

9 Praise the LORD, O Jerusalem; praise thy God, O Zion: for he hath strengthened the bars of thy gates; he hath blessed thy children within thee. He maketh peace in thy borders, and filleth thee with the finest of the wheat: he sendeth forth his commandment upon earth: his word runneth very swiftly. He giveth snow like wool: he scattereth the hoar frost like ashes: he casteth

forth his ice like morsels: who can stand before his cold? He sendeth out his word, and melteth them: he causeth his wind to blow, and the waters flow.

10 Praise ye the LORD.

HEBREW SCRIPTURES.—PROVERBS.

SELECTION I.

THE fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction.

2 My son, hear the instruction of thy father, and forsake not the law of thy mother: for they shall be an ornament of grace unto thy head, and chains about thy neck.

3 My son, if sinners entice thee, consent thou not: if they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent; we shall find all precious substance, we shall fill our houses with spoil: cast in thy lot among us, let us all have one purse:—My son, walk not thou in the way with them, refrain thy foot from their path: for their feet run to evil, and make haste to shed blood.

4 Surely in vain the net is spread in the sight of any bird: such as these lay wait for their own blood, they lurk privily for their own lives. So also are the ways of every one that is greedy of gain.

5 Wisdom crieth without; she uttereth her voice in the streets: she crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, *saying*,—How long, ye simple ones, will ye love folly? and ye scorner delight in scorning, and ye fools hate knowledge?

6 Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you.

7 Because I have called, and ye refused; I have stretched out my hand, and no man regarded; because ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh.

8 When your fear cometh as desolation, and your destruction as a whirlwind; when distress and anguish come upon you:—then shall ye call upon me, but I will not answer; ye shall seek me early, but shall not find me. For ye hated knowledge, and did not choose the fear of the LORD: ye would none of my counsel: ye despised all my reproof. Therefore shall ye eat of the fruit of your own way, and be filled with your own devices: the turning away of the simple shall slay you, and the prosperity of fools shall destroy you.

9 But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.

SELECTION II.

MY son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding;

if thou criest after knowledge, *and* liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as *for* hid treasures;—then shalt thou understand the fear of the LORD, and find the knowledge of God.

2 The LORD giveth wisdom; out of his mouth *cometh* knowledge and understanding: he layeth up sound wisdom for the righteous: *he is* a buckler to them that walk uprightly: he keepeth the paths of judgment, and preserveth the way of his saints.

3 When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul; then discretion shall preserve thee, and understanding shall keep thee, to deliver thee from the way of evil men, from men who speak foward things; who leave the paths of uprightness, to walk in the ways of darkness; who rejoice to do evil, *and* delight in the frowardness of the wicked; whose ways *are* crooked. To deliver thee also from the strange woman, *even* from the stranger *who* flattereth with her words; who forsaketh the guide of her youth, and forgetteth the covenant of her God; whose house inclineth unto death, and her paths unto the dead; for none that go unto her return again, neither take they hold of the paths of life.

4 Walk thou in the way of good *men*, and keep the paths of the righteous: for the upright shall dwell in the land, and the perfect shall remain in it: but the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.

SELECTION III.

M Y son, forget not my law; but let thine heart keep my commandments: for length of days, and long life, and peace, shall they add to thee.

2 Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart: so shalt thou find favor and good understanding in the sight of God and man.

3 Trust in the LORD with all thine heart, and lean not unto thine own understanding: in all thy ways acknowledge him, and he shall direct thy paths.

4 Be not wise in thine own eyes: fear the LORD, and depart from evil.

5 Honor the LORD with thy substance, and with the firstfruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

6 My son, despise not the chastening of the LORD; neither be weary of his correction: for whom the LORD loveth he correcteth; even as a father the son *in whom* he delighteth.

7 Happy *is* the man *that* findeth wisdom, and the man *that* getteth understanding: the merchandise of it *is* better than the merchandise of silver, and the gain thereof than fine gold: it *is* more precious than rubies: and all the things thou canst desire are not to be compared unto it. Length of days *is* in her right hand, *and* in her left hand riches and honor: her ways *are* ways of pleasantness, and all her paths *are* peace: she *is* a tree of life to them that lay

hold upon her : and happy is every one that retaineth her.

8 The LORD by wisdom hath founded the earth ; by understanding hath he established the heavens : by his knowledge the depths are broken up, and the clouds drop down the dew.

9 My son, let not them depart from thine eyes : keep sound wisdom and discretion : so shall they be life unto thy soul, and grace to thy neck : so shalt thou walk in thy way safely, and thy foot shall not stumble : when thou liest down, thou shalt not be afraid : yea, thou shalt lie down, and thy sleep shall be sweet.

10 Withhold not benevolence from them to whom it is due, when it is in the power of thine hand to do it : say not unto thy neighbor, Go, and come again, and to-morrow I will give ; when thou hast it by thee.

11 Envy thou not the oppressor, and choose none of his ways : for the curse of the LORD is in the house of the wicked : but he blesseth the habitation of the just.

12 Surely he scorneth the scorners, but giveth grace unto the lowly : the wise shall inherit glory, but shame shall be the promotion of fools.

SELECTION IV.

GO to the ant, thou sluggard ; consider her ways, and be wise : which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest.

2 How long wilt thou sleep, O sluggard ? when wilt thou arise out of thy sleep ? Yet a little sleep, a

little slumber, a little folding of the hands to sleep : so shall thy poverty come as one that travelleth, and thy want as an armed man.

3 These six things doth the LORD hate : yea, seven are an abomination unto him :—a proud look, a lying tongue, hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren.

4 Take fast hold of instruction ; let her not go : keep her ; for she is thy life.

5 Enter not into the path of the wicked, and go not in the way of evil men : avoid it, pass not by it, turn from it, and pass away : for they sleep not, except they have done mischief ; their sleep is taken away, unless they cause some to fall ; they eat the bread of wickedness, and drink the wine of violence.

6 The path of the just is as the shining light, that shineth more and more unto the perfect day : but the way of the wicked is as darkness, they know not at what they stumble.

7 Keep thy heart with all diligence ; for out of it are the issues of life.

8 Put away from thee a foward mouth, and perverse lips put far from thee.

9 Let thine eyes look right on, and let thine eyelids look straight before thee.

10 Ponder the path of thy feet, and let all thy ways be established : turn not to the right hand nor to the left : remove thy foot from evil.

11 The commandment *is* a lamp : the law *is* light ; reproofs of instruction *are* the way of life.

12 Keep thee from the evil woman, from the flattery of the tongue of a strange woman : lust not after her beauty in thine heart ; neither let her take thee with her eyelids. Can a man take fire in his bosom, and his clothes not be burned ? Can one go upon hot coals, and his feet not be burned ?

13 Say unto wisdom, Thou *art* my sister ; and call understanding thy kinswoman : that they may keep thee from the strange woman, from the stranger *which* flattereth with her words : let not thine heart decline to her ways, go not astray in her paths : —For she hath cast down many wounded : yea, many strong *men* have been slain by her : her house *is* the way to hell, going down to the chambers of death.

SELECTION V.

DOTH not wisdom cry ? and understanding put forth her voice ? She standeth in the top of high places, by the way in the places of the paths : she crieth at the gates, at the entry of the city, at the coming in at the doors :—

2 Unto you, O men, I call ; and my voice *is* to the sons of man. O ye simple, understand wisdom, and ye fools, be ye of an understanding heart. Hear ; for I will speak of excellent things ; and the opening of my lips *shall be* right things : my mouth shall speak truth ; wickedness *is* an abomination to my lips : all the words of my mouth *are* in righteousness ; *there is* nothing froward or

perverse in them : they *are* all plain to him that understandeth, and right to them that find knowledge.

3 Receive my instruction, and not silver ; and knowledge rather than choice gold : for wisdom *is* better than rubies ; and all the things that may be desired are not to be compared to it. I wisdom dwell with prudence, and find out knowledge of witty inventions.

4 The fear of the LORD *is* to hate evil : pride, and arrogancy, and the evil way, and the froward mouth, do I hate.

5 Counsel *is* mine, and sound wisdom : I *am* understanding ; I have strength : by me kings reign, and princes decree justice : by me princes rule, and nobles, *even* all the judges of the earth.

6 I love them that love me ; and those that seek me early shall find me.

7 Riches and honor *are* with me, yea, durable riches and righteousness : my fruit *is* better than gold, yea, than fine gold ; and my revenue than choice silver.

8 I lead in the way of righteousness, in the midst of the paths of judgment : that I may cause those that love me to inherit substance ; and I will fill their treasures.

9 The LORD possessed me in the beginning of his way, before his works of old : I was set up from everlasting, from the beginning, or ever the earth was : when *there were* no depths, I was brought forth ; when *there were* no fountains abounding with water : before the mountains were settled, before the hills, was I brought forth : while as yet he

had not made the earth, nor the fields, nor the highest part of the dust of the world.

10 When he prepared the heavens, I was there: when he set a compass upon the face of the depth: when he established the clouds above: when he strengthened the fountains of the deep: when he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth:—then I was by him, as one brought up *with him*: and I was daily *his* delight, rejoicing always before him; rejoicing in the habitable part of his earth; and my delights were with the sons of men.

11 Now therefore hearken unto me, O ye children: for blessed are they that keep my ways. Hear instruction, and be wise, and refuse it not.

12 Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors: for whoso findeth me findeth life, and shall obtain favor of the LORD: but he that sinneth against me wrongeth his own soul: all they that hate me love death.

SELECTION VI.

A SOFT answer turneth away wrath: but grievous words stir up anger.

2 The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness.

3 The eyes of the LORD are in every place, beholding the evil and the good.

4 A wholesome tongue is a tree of life: but perverseness therein is a breach in the spirit.

5 A fool despiseth his father's instruction: but he that regardeth reproof is prudent.

6 In the house of the righteous is much treasure: but in the revenues of the wicked is trouble.

7 The lips of the wise disperse knowledge: but the heart of the foolish doeth not so.

8 The sacrifice of the wicked is an abomination to the LORD: but the prayer of the upright is his delight.

9 The way of the wicked is an abomination unto the LORD: but he loveth him that followeth after righteousness.

10 The fear of the LORD prolongeth days: but the years of the wicked shall be shortened.

11 Righteousness exalteth a nation: but sin is a reproach to any people.

12 Better is a little with righteousness than great revenues without right.

13 Better is little with the fear of the LORD than great treasure and trouble therewith.

14 Better is a dinner of herbs where love is, than a stalled ox and hatred therewith.

15 A wrathful man stirreth up strife: but he that is slow to anger appeaseth strife.

16 The way of the slothful man is as an hedge of thorns: but the way of the righteous is made plain.

17 A wise son maketh a glad father: but a foolish man despiseth his mother.

18 In the multitude of words there wanteth not sin: but he that refraineth his lips is wise.

19 The tongue of the just *is as* choice silver: the heart of the wicked *is* little worth.

20 The lips of the righteous feed many: but fools die for want of wisdom.

21 The simple believeth every word: but the prudent *man* looketh well to his going.

22 A wise *man* feareth, and departeth from evil: but the fool rageth, and is confident.

23 Without counsel purposes are disappointed: but in the multitude of counsellors they are established.

24 A man hath joy by the answer of his mouth: and a word *spoken* in due season, how good *is it!*

25 The way of life *is* above to the wise, that he may depart from hell beneath.

26 *He that is* soon angry dealeth foolishly: and a man of wicked devices is hated.

27 The simple inherit folly: but the prudent are crowned with knowledge.

28 The evil bow before the good: and the wicked at the gates of the righteous.

29 He becometh poor that dealeth *with* a slack hand: but the hand of the diligent maketh rich.

30 He that gathereth in summer *is* a wise son: *but* he that sleepeth in harvest *is* a son that causeth shame.

31 Blessings *are* upon the head of the just: but violence covereth the mouth of the wicked.

32 The memory of the just *is* blessed: but the name of the wicked shall rot.

33 The wise in heart will receive

commandments: but a prating fool shall fall.

34 He that walketh uprightly walketh surely: but he that perverteth his ways shall be known.

35 The mouth of a righteous *man* *is* a well of life: but violence covereth the mouth of the wicked.

36 Hatred stirreth up strifes: but love covereth all sins.

SELECTION VII.

A GOOD name *is* rather to be chosen than great riches, *and* loving favor rather than silver and gold.

2 The rich and poor meet together: the LORD *is* the maker of them all.

3 A prudent *man* foreseeth the evil, and hideth himself: but the simple pass on, and are punished.

4 Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean *men*.

5 Wilt thou set thine eyes upon that which is not? for *riches* certainly make themselves wings; they fly away as an eagle toward heaven.

6 Eat thou not the bread of *him* that *hath* an evil eye, neither desire thou his dainty meats.

7 An inheritance *may be* gotten hastily at the beginning; but the end thereof shall not be blessed.

8 Say not thou, I will recompense evil; *but* wait on the LORD, and he shall save thee.

9 Whoso keepeth his mouth and his tongue keepeth his soul from troubles.

10 Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.

11 He that hath pity upon the poor lendeth unto the LORD; and that which he hath given will he pay him again.

12 Chasten thy son while there is hope, and let not thy soul spare for his crying.

13 He that covereth a transgression seeketh love; but he that repeateth a matter separateth *very* friends.

14 A reproof entereth more into a wise man than a hundred stripes into a fool.

15 He that loveth pleasure *shall* be a poor man: he that loveth wine and oil shall not be rich.

16 Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine.

17 Look not thou upon the wine when it is red, when it giveth its color in the cup, *when* it moveth itself aright: for at the last it biteth like a serpent, and stingeth like an adder.

18 Be not among winebibbers; among riotous eaters of flesh: for the drunkard and the glutton shall come to poverty: and drowsiness shall clothe *a man* with rags.

19 Hearken unto thy father that begat thee, and despise not thy mother when she is old.

20 Buy the truth and sell *it* not; also wisdom, and instruction, and understanding.

21 *When* pride cometh, then cometh shame: but with the lowly is wisdom.

22 The integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them.

23 Riches profit not in the day of wrath: but righteousness delivereth from death.

24 The righteousness of the perfect shall direct his way: but the wicked shall fall by his own wickedness.

25 The hoary head *is* a crown of glory, *if* it be found in the way of righteousness.

26 *He that is slow to anger is* better than the mighty; and he that ruleth his spirit than he that taketh a city.

27 The lot is cast into the lap; but the whole disposing thereof *is* of the LORD.

28 Say not, I will do so to him as he hath done to me: I will render to the man according to his deserts.

29 I went by the field of the slothful, and by the vineyard of the man void of understanding; and, lo, it was all grown over with thorns, *and* nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw, *and* considered it well: I looked upon *it*, *and* received instruction: *yet* a little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come *as* one that travelleth, and thy want as an armed man.

30 Seest thou a man wise in his own conceit? *there is* more hope of a fool than of him.

31 The slothful *man* saith, *There is* a lion in the way; a lion *is* in the streets.

32 The slothful hideth his hand

in *his* bosom; it grieveth him to bring it again to his mouth.

33 The sluggard *is* wiser in his own conceit than seven men that can render a reason.

34 He, that being often reproved hardeneth *his* neck, shall suddenly be destroyed, and that without remedy.

35 When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn.

SELECTION VIII.

BETTER *is* a dry morsel, and quietness therewith, than an house full of sacrifices *with* strife.

2 Debate thy cause with thy neighbor *himself*; discover not the secret to another: lest he that hear-*eth* *it* put thee to shame, and thine infamy turn not away.

3 A word fitly spoken *is like* apples of gold in pictures of silver.

4 He that *hath* no rule over his own spirit *is like* a city *that* is broken down, *and* without walls.

5 A fool uttereth all his mind: but a wise *man* keepeth it in till afterwards.

6 Whoso diggeth a pit shall fall therein: and he that rolleth a stone, it will return upon him.

7 He that passeth by, *and* meddleth with strife *belonging* not to him, *is like* one that taketh a dog by the ears.

8 Where no wood is, *there* the fire goeth out: so where *there* is no tale-bearer, the strife ceaseth.

9 As coals *are* to burning coals, and wood to fire; so *is* a contentious man to kindle strife.

10 Confidence in an unfaithful man in time of trouble *is like* a broken tooth, and a foot out of joint.

11 If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink.

12 Wrath *is* cruel, and anger *is* outrageous; but who *is* able to stand before envy?

13 Open rebuke *is* better than secret love.

14 Faithful *are* the wounds of a friend; but the kisses of an enemy *are* deceitful.

15 The full soul loatheth an honeycomb; but to the hungry soul every bitter thing is sweet.

16 As a bird that wandereth from her nest, so *is* a man that wandereth from his place.

17 Ointment and perfume rejoice the heart: so *doth* the sweetness of a man's friend by hearty counsel.

18 Boast not thyself of to-morrow; for thou knowest not what a day may bring forth.

19 *It is* the glory of God to conceal a thing: but the honor of noble men *is* to search out a matter.

20 A just *man* falleth seven times, and riseth up again: but the wicked continue in mischief.

21 Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth.

22 Fret not thyself because of evil men, neither be thou envious at the wicked; for there shall be no reward to the evil *man*; the candle of the wicked shall be put out; their calamity shall rise suddenly; and who knoweth the end of them.

23 This also *belongeth* to the wise,

not to have respect of persons in judgment.

24 He that saith unto the wicked, Thou art righteous; him shall the people curse, nations shall abhor him: but to them that rebuke him shall be delight, and a good blessing shall come upon them.

25 Every man shall kiss his lips that giveth a right answer.

26 He that by usury and unjust gain increaseth his substance, he shall gather it for them that will pity the poor.

27 He that turneth away his ear from hearing the law, even his prayer shall be abomination.

28 Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit: but the upright shall have good things in possession.

29 He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.

30 Happy is the man that feareth alway: but he that hardeneth his heart shall fall into mischief.

SELECTION IX.

WHO can find a virtuous woman? for her price is far above rubies: the heart of her husband doth safely trust in her, so that he shall have no need of spoil: she will do him good and not evil all the days of her life.

2 She seeketh wool, and flax, and worketh willingly with her hands like the merchants' ships, she bringeth her food from afar.

3 She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens.

4 She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard.

5 She perceiveth that her merchandise is good: her candle goeth not out by night.

6 She layeth her hands to the spindle, and her hands hold the distaff.

7 She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.

8 She is not afraid of the snow for her household: for all her household are clothed with scarlet: she maketh herself coverings of tapestry; her clothing is silk and purple.

9 Her husband is known in the gates, when he sitteth among the elders of the land.

10 She maketh fine linen, and selleth it; and delivereth girdles unto the merchant.

11 Strength and honor are her clothing; and she shall rejoice in time to come.

12 She openeth her mouth with wisdom; and in her tongue is the law of kindness.

13 She looketh well to the ways of her household, and eateth not the bread of idleness.

14 Her children arise up, and call her blessed; her husband also, and he praiseth her.

15 Many daughters have done virtuously, but thou excellest them all.

16 Favor is deceitful, and beauty is vain: but a woman that feareth the LORD, she shall be praised.

17 Give her of the fruit of her hands; and let her own works praise her in the gates.

HEBREW SCRIPTURES.—ECCLESIASTES.

SELECTION I.

Happiness to be found only in the pursuit of wisdom and in the practice of virtue.

I SAID in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure. And, behold, this also *is* vanity.

2 I said of laughter, *It is mad:* and of mirth, What doeth it?

3 I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom ; and to lay hold on folly, till I might see what *was* that good for the sons of men, which they should do under the heaven all the days of their life.

4 I made me great works ; I builded me houses ; I planted me vineyards : I made me gardens and orchards, and I planted trees in them of all *kind of* fruits : I made me pools of water, to water therewith the wood that bringeth forth trees : I got me servants and maidens, and had servants born in my house ; also I had great possessions of great and small cattle above all that were in Jerusalem before me : I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces : I got me men singers and women singers, and the delights of the sons of men, *as* musical instruments, and that of all sorts.

5 So I was great, and increased more than all that were before me in Jerusalem : also my wisdom remained with me.

6 And whatsoever mine eyes desired I kept not from them, I with-

held not my heart from any joy ; for my heart rejoiced in all my labor : and this was my portion of all my labor.

7 Then I looked on all the works that my hands had wrought, and on the labor that I had labored to do : and, behold, all *was* vanity and vexation of spirit, and *there was* no profit under the sun.

8 And I turned myself to behold wisdom and madness, and folly : and I saw that wisdom excelleth folly as far as light excelleth darkness : for God giveth to man what *is* good in his sight, wisdom, and knowledge, and joy : but to the sinner he giveth travail, to gather and to heap up that which in the end shall be possessed by the upright before God. This also *is* vanity and vexation of spirit.

SELECTION II.

There is a time for every thing.

TO every thing there *is* a season, and a time to every purpose under the heaven :—

2 A time to be born, and a time to die ; a time to plant, and a time to pluck up *that which is* planted ;

3 A time to kill, and a time to heal ; a time to break down, and a time to build up ;

4 A time to weep, and a time to laugh ; a time to mourn, and a time to dance ;

5 A time to get, and a time to lose ; a time to keep, and a time to cast away ;

6 A time to rend, and a time to sew ; a time to keep silence, and a time to speak ;

7 A time to love, and a time to hate ; a time of war, and a time of peace.

8 I have seen the travail which God hath given to the sons of men for their discipline : how he hath made every *thing* beautiful : also hath set the world before them, so that no man can find out the work that God maketh from the beginning to the end.

9 I know that, whatsoever God doeth, it shall be for ever : nothing can be put to it, nor any thing taken from it : and God doeth *it*, that *men* should reverence him.

10 That which hath been is now ; and that which is to be hath already been ; and God restoreth that which is past.

11 Moreover I saw under the sun the place of judgment, *that* wickedness *was* there ; and the place of righteousness, *that* iniquity *was* there : and I said in mine heart, God shall judge the righteous and the wicked ; for *there is* a time for every purpose and for every work.

SELECTION III.

Death, and the just retributions which shall certainly follow.

CAST thy bread upon the waters : for thou shalt find it after many days.

2 In the morning sow thy seed, and in the evening withhold not thine hand : for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.

3 A good name is better than precious ointment ; and the day of death than the day of one's birth.

4 *It is* better to go to the house of mourning, than to go to the house of feasting : for that is the end of all men ; and the living will lay *it* to his heart.

5 Sorrow is better than laughter : for by the sadness of the countenance the heart is made better.

6 Rejoice, O young man, in thy youth ; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes : but know thou, that for all these *things* God will bring thee into judgment.

7 *There is* no man that hath power over the spirit to retain the spirit ; neither hath he power in the day of death : and *there is* no discharge in that war.

8 I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done.

9 Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.

10 Though a sinner do evil an hundred times, and his *days* be prolonged, yet surely I know that it shall be well with them that revere God. But it shall not be well with the wicked, neither shall he prolong his *days*, *which are* as a shadow ; because he revereth not God.

11 Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them ; while the sun, or

the moon, or the stars, be not darkened, nor the clouds return after the rain: in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened: and the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low. Also when they shall be afraid of *that which is* high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: be-

cause man goeth to his long home, and the mourners go about the streets. Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern;—for then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

12 Let us hear the conclusion of the whole matter: Revere God, and keep his commandments: this is the whole *duty* of man: for God shall bring every work into judgment, with every secret thing, whether *it be* good, or whether *it be* evil.

HEBREW SCRIPTURES.—ISAIAH.

SELECTION I.

Formality is hateful to God, and righteousness alone doth he approve.

1 H EAR, O heavens, and give ear, O earth: for the LORD hath spoken, I have nourished and brought up children, and they have rebelled against me: the ox knoweth his owner, and the ass his master's crib: *but* Israel doth not know, my people doth not consider.

2 Ah, sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward.

3 To what purpose is the multitude of your sacrifices unto me?

saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; I delight not in the blood of bullocks, or of lambs, or of he goats: Who hath required this at your hand?

4 Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; *it is* iniquity, even the solemn meeting.

5 Your new moons and your appointed feasts my soul hateth: they are a trouble unto me: I am weary to bear them.

6 And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood.

7 Wash you, make you clean ; put away the evil of your doings from before mine eyes ; cease to do evil ; learn to do well ; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

T Anticipations of the ultimate purity, prosperity, and peace of mankind upon the earth.

COME now let us reason together, saith the LORD : though your sins be as scarlet, they shall be as white as snow ; though they be red like crimson, they shall be as wool :—

2 For it shall come to pass in the last days, *that* the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills ; and all nations shall flow unto it.

3 And many people shall say, Come, let us go up to the mountain of the LORD, to the house of the God of Jacob ; and he will teach us of his ways, and we will walk in his paths : for out of Zion shall go forth his law, and his word from Jerusalem : and he shall judge among the nations, and shall rebuke many people : and they shall beat their swords into plowshares, and their spears into pruninghooks : nation shall not lift up sword against nation, neither shall they learn war any more.

4 O house of Jacob, come ye, and let us walk in the light of the LORD.

5 Even the people that walked in darkness have seen a great light ; and they that dwelt in the land of the shadow of death, upon them hath a light shined.

6 For unto us shall a child be born, unto us a son be given ; the gov-

ernment shall be upon his shoulders ; he shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace : of the increase of his government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever.

7 The faithfulness of the LORD of hosts will perform this.

SELECTION II.

Wickedness shall be put down and righteousness finally triumph in the earth.

WOE unto them that call evil good, and good evil : that put darkness for light, and light for darkness : that put bitter for sweet, and sweet for bitter !

2 Woe unto *them that are wise* in their own eyes, and lofty in their own sight !

3 Woe unto *them that are mighty* to drink wine, and men of strength to mingle strong drink !

4 Woe unto them that justify the wicked for reward, and take away the righteousness of the righteous from him ! as the fire devoureth the stubble, and the flame consumeth the chaff, *so* their root shall be as rottenness, and their blossom shall go up as dust : because they have cast away the law of the LORD of hosts, and despise the word of the Holy One.

5 Woe unto them that decree unrighteous decrees, and that write grievousness *which* they have prescribed ; to turn aside the needy from judgment, and to take away the right from the poor of my people,

that widows may be their prey, and that they may rob the fatherless!

6 What will ye do in the day of visitation, and in the desolation which shall come from far? to whom will ye flee for help? and where will ye leave your glory?

7 Ye say, By the strength of my hand I have done *it*, and by my wisdom; for I am prudent: I have removed the bounds of the people, have robbed their treasures, and have put down the inhabitants like a valiant *man*: my hand hath found as a nest the riches of the people: and as one gathereth eggs *that are* left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped.

8 Therefore shall the Lord, the Lord of hosts, send among these fat ones leanness; under his glory he shall kindle a burning like the burning of a fire: behold, the Lord, the Lord of hosts, shall lop the bough with terror: and the high ones of stature *shall be* hewn down, and the haughty shall be humbled.

9 And there shall come forth a rod out of the stem of Jesse, a Branch shall grow out of his roots: and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears. But with righteousness shall he judge the poor, and reprove with equity for the meek of the

earth: he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked: righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

10 The wolf shall dwell with the lamb, the leopard shall lie down with the kid, the calf and the young lion and the fatling together, and a little child shall lead them: and the cow and the bear shall feed, their young ones shall lie down together, and the lion shall eat straw like the ox. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

11 In that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold, God *is* my salvation; I will trust, and not be afraid: for the Lord JEHOVAH *is* my strength and *my* song; he also is become my salvation.

12 Therefore with joy shall ye draw water out of the wells of salvation: and in that day shall say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the Lord, for he hath done excellent things: this *is* known in all the earth. Cry out and shout, thou inhabitant of Zion: for great *is* the Holy One of Israel in the midst of thee.

SELECTION III.

A prophecy of the future glory and perfection of mankind.

B EHOLD my servant, whom I uphold; my chosen, *in whom*

my soul delighteth ; I have put my spirit upon him : he shall bring forth judgment to the Gentiles.

2 He shall not cry, nor lift up, nor cause his voice to be heard in the street : a bruised reed shall he not break, the smoking flax shall he not quench : he shall bring forth judgment unto truth : he shall not fail nor be discouraged, till he have set judgment in the earth : and the isles shall wait for his law.

3 How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace ; that bringeth good tidings of good, that publisheth salvation ; that saith unto Zion, Thy God reigneth !

4 The wilderness and the solitary place shall be glad ; and the desert shall rejoice, and blossom as the rose.

5 Strengthen ye the weak hands, and confirm the feeble knees : say to them that are of a fearful heart, Be strong, fear not : behold, your God will come even God with a recompense ; he will come and save you.

6 Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped : the lame man shall leap as an hart, and the tongue of the dumb shall sing : in the wilderness shall waters break out, and streams in the desert : the parched grounds shall become a pool, and the thirsty land springs of water.

7 And an highway shall be there, and a way, and it shall be called The way of holiness ; the unclean shall not pass over it ; but it shall be for those : the wayfaring men, though fools, shall not err therein. No lion

shall be there, nor any ravenous beast shall go up thereon, it shall not be found there ; but the redeemed shall walk there : and the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads : they shall obtain joy and gladness, and sorrow and sighing shall flee away.

8 Hast thou not known ? hast thou not heard, that the everlasting God, the Creator of the ends of the earth, fainteth not, neither is weary ? there is no searching of his understanding : he giveth power to the faint, and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall : but they that wait upon the LORD shall renew their strength ; they shall mount up with wings as eagles ; they shall run, and not be weary, and they shall walk, and not faint.

9 The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low : the crooked shall be made straight, and the rough places plain : and the glory of the LORD shall be revealed, and all flesh shall see it together : for the mouth of the LORD hath spoken it.

10 O Zion, that bringest good tidings, get thee up into the high mountain ; O Jerusalem, that bringest good tidings, lift up thy voice with strength ; lift it up, be not afraid ; say unto the cities of Judah, Behold your God !

11 Behold, the LORD GOD will

come with strong *hand*, and his arm shall rule for him : behold, his reward *is* with him, and his work before him. He shall feed his flock like a shepherd : he shall gather the lambs with his arm, and carry *them* in his bosom, *and* shall gently lead those that are with young.

12 Sing, O ye heavens ; for the LORD, hath done *it* : shout, ye lower parts of the earth : break forth into singing, ye mountains, O forest, and every tree therein : for the LORD hath redeemed Jacob, and glorified himself in Israel.

SELECTION IV.

The sorrow, sympathy, and self-sacrifice of the true philanthropist.

WHO hath believed our report ? to whom is the arm of the LORD revealed ? for he shall grow up in thy sight as a worthless plant, and as a root out of a dry ground : he hath no form nor comeliness ; and when we see him *there is* no beauty that we should desire him.

2 He is despised and rejected of men ; a man of sorrows, and acquainted with grief : we hid as it were *our* faces from him ; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows : yet we did esteem him stricken, smitten of God, and afflicted. But he *was* wounded for our transgressions, *he was* bruised for our iniquities : the chastisement of our peace *was* upon him : and with his stripes we are healed.

3 All we like sheep have gone astray ; we have turned every one to his own way ; and the LORD hath laid on him the iniquity of us all.

4 He was oppressed, he was afflicted, yet he opened not his mouth : he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth : he was taken from prison and from judgment : who shall declare his generation ? for he was cut off out of the land of the living : for the transgression of my people was he stricken.

5 He made his grave with the wicked, and with the oppressor in his death ; although he had done no violence, neither *was any* deceit in his mouth : yet it pleased the LORD to bruise him ; he hath put *him* to grief : when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand : he shall see of the travail of his soul, *and* shall be satisfied : by his knowledge shall my righteous servant justify many ; for he shall bear their iniquities.

6 The Spirit of the Lord GOD *is* upon me ; because the LORD hath anointed me to preach good tidings unto the meek ; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to *them that are* bound ; to minister unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness ; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.

7 For Zion's sake will I not hold my peace, for Jerusalem's sake I will not rest, until the righteousness

thereof go forth as brightness, and the salvation thereof as a lamp *that burneth*.

SELECTION V.

Righteousness is the only acceptable offering to God.

CRY aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.

2 Behold, the LORD's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid *his* face from you, that he will not hear. For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness. None calleth for justice, nor *any* pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity.

3 Wherefore have we fasted, *say they*, and thou seest not? *wherefore* have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure; and exact all your labors: ye fast for strife and debate, and to smite with the fist of wickedness; ye shall not fast as *ye do this* day, to make your voice to be heard on high: is it such a fast that I have chosen? a day for a man to afflict his soul? *is it* to bow down his head as a bulrush, and to spread sackcloth and ashes *under him*? wilt thou call this a fast, and an acceptable day to the LORD?

4 *Is not this the fast that I have*

chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? *Is it* not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Do this, and then shall thy light break forth as the morning, thine health shall spring forth speedily: thy righteousness shall go before thee; the glory of the LORD shall be thy reward: thou shalt call, and the LORD shall answer; thou shalt cry, and he shall say, *Here I am*. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; *if* thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall light rise in obscurity, and thy darkness *be* as the noon day: the LORD shall guide thee continually: and thou shalt be like a watered garden, and like a spring whose waters fail not.

5 Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come, buy, and eat; yea, come, buy wine and milk without money and without price: wherefore spend money for *that which is* not bread? and labor for *that which* satisfieth not?

6 Incline your ear, and come unto me: hear, and your soul shall live; seek the LORD while he may be found, call upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: let him return unto the LORD, and he will have mercy upon

him; to our God, for he will abundantly pardon.

7 My thoughts *are* not your thoughts, neither *are* your ways my ways, saith the LORD: as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts: as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:—so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper *in the thing whereto I sent it.*

8 Ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap *their* hands.

9 Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign that shall not be cut off.

SELECTION VI.

The love and faithfulness of God.

BUT now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called *thee* by thy name; thou *art* mine. When thou passest through the waters, *I will be with thee*; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be

burned; neither shall the flame kindle upon thee. Fear not: for I *am* with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give⁴ up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; *even* every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.

2. Bring forth the blind people that have eyes, and the deaf that have ears. Let all the nations be gathered together, and let the people be assembled: Who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, *It is truth.*

3 Ye *are* my witnesses, saith the LORD, and my servants whom I have chosen: that ye may know and believe me, and understand that I *am* he: before me there was no God formed, neither shall there be after me. I, *even I, am* the LORD; and beside me *there is no* saviour. I have declared, and have saved, and I have shewed, when *there was no* strange god among you: therefore ye *are* my witnesses, saith the LORD, that I *am* God. Yea, before the day *was I am* he; and *there is* none that can deliver out of my hand: I will work, and who shall let it?

4 Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to

cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.

5 Sing, O heavens; and be joyful,

O earth; and break forth into singing, O mountains: for the LORD hath comforted his people, and will have mercy upon his afflicted. Zion said, The LORD hath forsaken me, and my LORD hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands;

thy walls are continually before me.

HEBREW SCRIPTURES.—JEREMIAH.

SELECTION I.

True philanthropy grieves for wrong-doers, while it hates and condemns their wrongs.

O H that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!

2 Oh that I had in the wilderness a lodging place of wayfaring men; that I might leave my people, and go from them! for they be all adulterers, an assembly of treacherous men: they bend their tongues like their bow for lies: they are not valiant for the truth upon the earth; they proceed from evil to evil, and they know not me, saith the LORD.

3 Take ye heed every one of his neighbor, and trust ye not in any brother: for every brother will utterly supplant, and every neighbor will walk with slander: they will deceive every one his neighbor, and

will not speak the truth: they have taught their tongues to speak lies, and weary themselves to commit iniquity.

4 Thine habitation is in the midst of deceit; through deceit they refuse to know me, saith the LORD: therefore thus saith the LORD of hosts, Behold, I will melt them, and try them; for how shall I do for the daughter of my people? their tongue is as an arrow shot out; it speaketh deceit; one speaketh peaceably to his neighbor with his mouth, but in heart he layeth his wait.

5 Shall I not visit them for these things? saith the LORD: shall not my soul be avenged on such a nation as this?

6 Who is the wise man, that may understand this? and who is he to whom the mouth of the LORD hath spoken, that he may declare it? Why doth the land perish, and why is it burned up like a wilderness, that none passeth through? Because they

have forsaken my law which I set before them, saith the LORD, and have not obeyed my voice, neither walked therein: but have walked after the imagination of their own heart, and after Baalim, which their fathers taught them. Therefore thus saith the LORD of hosts, the God of Israel, Behold, I will feed them, *even* this people, with wormwood, and give them water of gall to drink: I will scatter them also among the heathen, whom neither they nor their fathers have known: I will send a sword after them, and thus will I chastise them.

7 The harvest is past, the summer is ended, and we are not saved. *Is there* no balm in Gilead; *is there* no physician there? why then is not the health of the daughter of my people recovered?

8 Thus saith the LORD, Let not the wise *man* glory in his wisdom, neither let the mighty *man* glory in his might, let not the rich *man* glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I *am* the LORD which exercise loving-kindness, judgment, and righteousness, in the earth: for in these *things* I delight, saith the LORD.

SELECTION II.

The unfaithful, the unjust, and the impure rebuked.

W^OE be unto the pastors that destroy and scatter the sheep of my pasture! thus saith the LORD God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them: behold, I

will visit upon you the evil of your doings; and I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase: I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the LORD.

2 Mine heart within me is broken because of the *false* prophets; all my bones shake; I am like a drunken man, and like a man whom wine hath overcome, because of disobedience to the LORD, and to the words of his holiness. For the land is full of adulterers; and because of wickedness the land mourneth; the pleasant places of the wilderness are dried up: their course is evil, and their influence *is* not for the right; both prophet and priest are profane; yea, in my house have I found their wickedness, saith the LORD. Wherefore their way shall be unto them as slippery *ways* in the darkness: they shall be driven on, and fall therein: I will bring evil upon them, *even* the year of their visitation, saith the LORD.

3 And I have seen folly in the prophets of Samaria; they prophesied in Baal, and caused my people Israel to err: I have seen also in the prophets of Jerusalem an horrible thing: they commit adultery, and walk in lies: they strengthen also the hands of evil-doers, that none doth return from his wickedness: they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah.

4 O earth, earth, earth, hear the

word of the LORD. Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces? **Am I a God at hand, and not a God afar off?** Can any hide himself in secret places that I shall not see him? Do not I fill heaven and earth? saith the LORD.

5 Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; **that useth his neighbor's service without wages, and rewardeth him not for his work;** that saith, I will build me a wide house and large chambers; and cutteth him out windows; and **it is cieled with cedar and painted with vermillion.** Shalt thou be reverenced because thou closest **thyself in cedar?** did not thy father eat and drink, and do judgment and justice, **and then it was well with him?** he judged the cause of the poor and needy; then **it was well with him:** **was not this to know me?** saith the LORD.

6. But thine eyes and thine heart **are not except for thy covetousness, and for to shed innocent blood, and for oppression, and for violence, to do it:** therefore thus saith the LORD, Thou shalt be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem: for I spake unto thee in thy prosperity, **but thou saidst, I will not hear:** this **hath been thy manner from thy youth, that thou obeyest not my voice;** therefore the wind shall eat up all thy pastors, and thy lovers shall go into captivity: surely then shalt thou be ashamed and confounded for all thy wickedness.

SELECTION III.

The ingratitude of those who forget the mercies of God, and violate his will.

MOREOVER the word of the LORD came to me, saying, Go and cry in the ears of Jerusalem, saying, Thus saith the LORD; I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land **that was not sown:** Israel **was holiness unto the LORD, and the first-fruits of his increase.** All that devour him shall offend; evil shall come upon them, saith the LORD.

2 Hear ye the word of the LORD, O house of Jacob, and all the families of the house of Israel: thus saith the LORD, What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain? for they say not, Where **is** the LORD that brought us up out of the land of Egypt, that led us through the wilderness, through a land of deserts and of pits, through a land of drought, and of the shadow of death, through a land that no man passed through, and where no man dwelt? I brought you into a plentiful country, to eat the fruit thereof and the goodness thereof; but when ye entered, ye defiled my land, and made mine heritage an abomination: the priests say not, Where **is** the LORD? and they that handle the law know me not: the pastors also transgress against me: the prophets prophesy by Baal, and walk after **things that do not profit.**

3 Yet will I plead with you, saith the LORD, and with your children's

children will I plead : for of old time I have broken thy yoke, *and* burst thy bands ; and thou saidst, I will not transgress ; but now upon every high hill and under every green tree thou wanderest, playing the harlot. I had planted thee a noble vine, wholly a right seed : how then art thou turned into the degenerate plant of a strange vine unto me ?

4 Though thou wash thee with nitre, and take thee much soap, *yet* thine iniquity is marked before me, saith the Lord GOD.

5 Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, for saith the LORD, My people have committed two evils ; they have forsaken me the fountain of living waters, *and* hewed them out cisterns, that can hold no water : they have healed also the hurt of the daughter of my people slightly, saying, Peace, peace ; when there is no peace. Were they ashamed when they had committed abomination ? nay, they were not at all ashamed, neither could they blush : therefore they shall fall among them that fall : at the time that I visit them they shall be cast down, saith the LORD.

6 Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls ; but ye said, We will not walk *therein*. Also I set watchmen over you, *saying*, Hearken to the sound of the trumpet. But ye said, We will not hearken. Therefore hear, ye nations, and know, O congregation : hear, O earth : behold, I will bring evil upon this people, *even*

the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it.

7 To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country ? your burnt offerings *are* not acceptable, nor your sacrifices sweet unto me. Amend your ways and your doings, and I will cause you to dwell in this place. Trust ye not in lying words, saying, The temple of the LORD, The temple of the LORD, The temple of the LORD, *are* these. But if ye thoroughly amend your ways and your doings ; if ye thoroughly execute judgment between a man and his neighbor ; if ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt :—then will I cause you to dwell in this place, in the land that I gave to your fathers for ever and ever. Behold, ye trust in formalities, that cannot profit : will ye steal, murder, commit adultery, swear falsely, burn incense unto Baal, walk after other gods whom ye know not ; and then come and stand before me in this house, which is called by my name, and say, We are forgiven for all these abominations ? Is this house, which is called by my name, become a den of robbers in your eyes ? Behold, even I have seen it, saith the LORD.

SELECTION IV.

No one should refuse the divine commission to rebuke wrong and advocate righteousness.

THEN the word of the LORD came unto me, saying, Before

I formed thee I knew thee; before thou camest forth out of the womb I sanctified thee, *and* ordained thee a prophet unto the nations.

2 Then said I, Ah, Lord GOD! I cannot speak, for I *am* a child: and the LORD said unto me, Say not, I *am* a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak: be not afraid of their faces: for I *am* with thee to deliver thee.

3 Then the LORD put forth his hand, and touched my mouth: and said unto me, Behold, I have put my words in thy mouth: see, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant. Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces lest I should confound thee before them: for, behold, I have made thee this day a defenced city, and an iron pillar, and brasen walls against the whole land; against the kings, against the princes, against the priests, and against the people of the land. They shall fight against thee; but they shall not prevail against thee; for I *am* with thee, saith the LORD, to deliver thee.

4 Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the LORD; *and* I will not cause mine anger to fall upon you: for I *am* merciful, *and* will not keep anger for ever: only acknowledge thine iniquity, that thou hast transgressed, hast scattered thy ways to the stran-

gers under every green tree, and hast not obeyed my voice, saith the LORD. Turn, O backsliding children, and I will take you one of a city, and two of a family, and I will bring you to Zion: and I will give you pastors according to mine heart, which shall feed you with knowledge and understanding: and ye shall call me, My father; and shall not turn away from me.

5 A voice was heard upon the high places, weeping *and* supplications of the children of Israel: for they have perverted their way, *and* have forgotten the LORD their God: —Return, ye blacksliding children, *and* I will heal your blackslidings.

6 Behold, we come unto thee; for thou *art* the LORD our God: truly in vain *is* salvation hoped for from the hills, *and* from the multitude of mountains: truly in the LORD our God *is* the salvation of Israel.

7 As the thief is ashamed when he is found, so is the house of Israel ashamed; they, their kings, their princes, their priests, and their prophets, are saying to a stock, Thou *art* my father; and to a stone, Thou hast brought me forth: they have turned *their* back unto me, and not *their* face: but in the time of their trouble they will say, Arise, and save us! But where *are* thy gods that thou hast made thee? let them arise, if they can save thee in the time of thy trouble.

8 Wherefore say my people, We are lords; we will come no more unto thee? Can a maid forget her ornaments, *or* a bride her attire? yet my people have forgotten me days without number.

9 In thy skirts is found the blood of the souls of the poor innocents : I have not found it by secret search, but upon all these.

10 How shall I pardon thee for this ? thy children have forsaken me, and sworn by *them that are no gods* : when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses. Shall I not visit for these *things* ? saith the LORD : and shall not my soul be avenged on such a nation as this ?

11 Hear now this, O foolish people, and without understanding ; which have eyes, and see not ; which have ears, and hear not. Reverence ye not me ? saith the LORD : will ye not recognize my presence, which have placed the sand *for* the bound of the sea by a perpetual decree, that it cannot pass it : and though the waves thereof toss themselves, yet can they not prevail ; though they roar, yet can they not pass over it ?

12 But this people hath a revolting and a rebellious heart ; they are revolted and gone : neither say they in their heart, Let us now revere the LORD our God, that giveth rain, both the former and the latter, in his season : that reserveth unto us the appointed weeks of the harvest.

13 Among my people are found wicked *men* : they lay wait, as he that setteth snares ; they set a trap, they catch men. As a cage is full of birds, so *are* their houses full of deceit : therefore they are become great, and waxen rich : they are waxen fat, they shine : yea, they overpass the deeds of the wicked :

they judge not the cause, the cause of the fatherless, yet they prosper ; and the right of the needy do they not judge. Shall I not visit for these *things* ? saith the LORD : shall not my soul be avenged on such a nation as this ?

14 A wonderful and horrible thing is committed in the land ;—the prophets prophesy falsely, and the priests bear rule by their means ; and my people love to *have it* so : and what will ye do in the end thereof ?

15 Hear ye, and give ear ; be not proud : for the LORD hath spoken : give glory to the LORD your God, before he cause darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, he turn it into the shadow of death, *and make it* gross darkness. But if ye will not hear it, my soul shall weep in secret places for *your* pride ; and mine eye shall weep sore, and run down with tears, because the LORD's flock is carried away captive.

SELECTION V.

Through rebuke and chastisement will God in the end establish mankind in righteousness and joy.

R UN ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be *any* that executeth judgment, that seeketh the truth.

2 The man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD, shall be like the heath in the desert, and shall not see when good cometh : but blessed *is* the man that trusteth in

the LORD, and whose hope the LORD is: he shall be as a tree planted by the waters, *that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.*

3 The heart *is* deceitful above all things, and desperately wicked: who can know it? I the LORD search the heart, *I* try the reins, even to give every man according to his ways, *and* according to the fruit of his doings.

4 *As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches unjustly shall leave them in the midst of his days, and at his end shall be a fool.*

5 In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge: but every one shall suffer for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.

6 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: this *shall be the covenant that I will make;*

After those days I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them: and I will forgive their iniquity, and remember their sin no more.

7 They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: they shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all.

8 Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.

A SELECTION FROM THE LAMENTATIONS OF JEREMIAH.

Showing the alternating experience of sorrow and joy, fear and hope, despondency and trust, in every truly religious life.

I AM a man that hath seen affliction by the rod of his indignation: he hath led me, and brought

me into darkness, not into light: surely against me is he turned; he turneth his hand *against me* all the day. My flesh and my skin hath he made old; he hath broken my bones: he hath builded against me,

and compassed *me* with gall and travel: he hath set me in dark places, as *they that be* dead of old: he hath hedged me about, that I cannot get out: he hath made my chain heavy.

2 Also when I cry and shout, he shutteth out my prayer: he hath inclosed my ways with hewn stone, he hath made my paths crooked: he hath turned aside my ways, and pulled me in pieces: he hath bent his bow, and set me as a mark for the arrow: he hath caused the arrows of his quiver to enter into my reins.

3 I was a derision to all my people; *and their* reproach all the day. He hath filled me with bitterness, he hath made me drunken with wormwood: he hath also broken my teeth with gravel stones, he hath covered me with ashes.

4 Therefore I said, My strength and my hope is perished from the LORD,—remembering mine affliction and my misery, the wormwood and the gall. My soul hath *them* still in remembrance, and is humbled in me: I recall them to my mind, therefore have I hope. *It is of* the LORD's mercies that I am not consumed, because his compassions fail not: *they are* new every morning: great is thy faithfulness.

5 The LORD is my portion, saith my soul; therefore will I hope in him: the LORD is good unto them that wait for him, to the soul that seeketh him.

6 It is good that a man should both hope and quietly wait for the salvation of the LORD: it is good for a man that he bear the yoke in his youth.

7 For the LORD will not cast off for ever: though he cause grief, yet will he have compassion according to the multitude of his mercies: he doth not afflict willingly, nor willingly grieve the children of men.

8 Wherefore doth a man complain for the punishment of his sins? Let us search and try our ways, and turn again to the LORD: let us lift up our heart with our hands unto God in the heavens.

9 Mine eye runneth down with rivers of water for the destruction of the daughter of my people: mine eye trickleth down, and ceaseth not, without intermission; till the LORD looked down, and beheld from heaven.

10 Thou hast heard my voice: thou drewest near in the day that I called upon thee: thou saidst, Fear not. O LORD, thou hast pleaded the causes of my soul: thou hast redeemed my life.

HEBREW SCRIPTURES.—EZEKIEL.

SELECTION I.

Every man to be judged by his own conscience and punished for his own sins.

B EHOLD, all souls are mine; as the soul of the father, so also

the soul of the son is mine: the soul that sinneth, it shall die.

2 But if a man be just, and do that which is lawful and right; hath not eaten upon the mountains, neither hath lifted up his eyes to the

idols of the house of Israel; hath not oppressed any, hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment: if he hath not given forth upon usury, neither hath taken any increase; hath withdrawn his hand from iniquity; hath executed true judgment between man and man; hath walked in my statutes, and kept my judgments, to deal truly; he is just, he shall surely live, saith the Lord GOD.

3 If he beget a son *that is* a robber, a shedder of blood, *that doeth* the like to *any* of these *things*: hath oppressed the poor and needy, hath spoiled by violence, hath not restored the pledge, hath lifted up his eyes to idols, hath committed abomination, hath given forth upon usury, hath taken increase: shall he then live? he shall not live: he hath done all these abominations; he shall surely die; his blood shall be upon him.

4 Now, lo, *if* he beget a son, that seeth all his father's sins which he hath done, and considereth, and doeth not such like,—*that* hath not eaten upon the mountains, neither hath lifted up his eyes to idols, neither hath oppressed any, hath not withholden the pledge, neither hath spoiled by violence, *but* hath given his bread to the hungry, and hath covered the naked with a garment; *that* hath taken off his hand from the poor, hath not received usury nor increase, hath executed my judgments, hath walked in my statutes: he shall not die for the iniquity of his father:

he shall surely live. *As for* his father, because he cruelly oppressed, spoiled his brother by violence, and did *that* which is not good among his people, lo, even he shall die in his iniquity.

5 Yet say ye, Why? doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, *and* hath kept all my statutes, and hath done them, he shall surely live. The soul that sinneth, it shall die: the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

6 But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die: all his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live.

7 Have I any pleasure at all that the wicked should die? saith the Lord GOD: *and* not that he should return from his ways, and live? But when the righteous turneth away from his righteousness, and committeth iniquity, *and* doeth according to all the abominations that the wicked man doeth, shall he live? all his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.

8 Yet ye say, The way of the LORD is not equal. Hear now, O

house of Israel; is not my way equal? are not your ways unequal? When a righteous *man* turneth away from his righteousness, and committeh iniquity, and dieth in them ; for his iniquity that he hath done shall he die. Again, when the wicked *man* turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive : because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die.

9 Yet saith the house of Israel, The way of the LORD is not equal. O house of Israel, are not my ways equal? are not your ways unequal? I will judge every man according to his ways, saith the Lord GOD: Therefore repent, and turn *yourselves* from all your transgressions ; and then iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed ; and make you a new heart and a new spirit: for why will ye die, O house of Israel?

10 I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn *yourselves* and live.

SELECTION II.

Every man is responsible for those sins and sufferings of his fellow men which it is within his power by timely warning or sympathy to prevent.

A GAIN the word of the LORD came unto me, saying, Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land,

if the people of the land take a man of their coasts, and set him for their watchman : if when he seeth the sword come upon the land, he blow the trumpet, and warn the people ;— then whosoever heareth the sound of the trumpet, and taketh not warning ; if the sword come, and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning ; his blood shall be upon him.

2 But if the watchman see the sword come, and blow not the trumpet, and the people be not warned ; if the sword come, and take *any* person from among them, he is taken away in his iniquity ; but his blood will I require at the watchman's hand.

3 So thou, O son of man, I have set thee a watchman unto the house of Israel: therefore thou shalt hear the word at my mouth, and warn them from me: and when I say unto the wicked, O wicked *man*, thou shalt surely die : if thou dost not speak to warn the wicked from his way, that wicked *man* shall die in his iniquity ; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it ; if he do not turn from his way, he shall die in his iniquity ; but thou hast delivered thy soul.

4 Therefore, O thou son of man, speak unto the house of Israel ; saying, If our transgressions and our sins be upon us, and we continue in them, how should we then live ? and say unto them, As I live, saith the Lord GOD, I have no pleasure in the

death of the wicked ; but that the wicked turn from his way and live : turn ye, turn ye from your evil ways ; for why will ye die ?

SELECTION III.

By the spirit of the Lord even the spiritually dead may live, the weak be made strong, and the hopeless achieve victory

THE hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about : and, behold, there were very many in the open valley ; and, lo, they were very dry. And he said unto me, Son of man, can these bones live ? And I answered, O Lord GOD, thou knowest.

2 Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD : thus saith the Lord GOD unto these bones ; Behold, I will cause breath to enter into you, and ye shall live : and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live ; and ye shall know that I am the LORD.

3 So I prophesied as I was commanded : and as I prophesied, there was a noise, and behold a shaking,

and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above : but there was no breath in them.

4 Then said he unto me, Prophecy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord GOD ; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

5 Then he said unto me, Son of man, these bones are the whole house of Israel : behold, they say, Our bones are dried, and our hope is lost : we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord GOD ; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel : and ye shall know that I am the LORD, when I have opened your graves, and brought you up, and put my spirit in you, and made you live, and placed you in your own land : then shall ye know that I have spoken it, and performed it, saith the LORD.

A SELECTION FROM THE BOOK OF DANIEL.

Showing the grandeur of being loyal to conscience, come what may.

IT pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the

whole kingdom : and over these three presidents; of whom Daniel was first : that the princes might give accounts unto them, and the king should have no damage.

2 Then this Daniel was preferred above the presidents and princes, because an excellent spirit *was* in him; and the king thought to set him over the whole realm. But the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he *was* faithful, neither was there any error or fault found in him.

3 Then said these men, We shall not find any occasion against this Daniel, except we find *it* against him concerning the law of his God: so they assembled together to the king, and said thus unto him, King Darius, live for ever: All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions. Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not. Wherefore king Darius signed the writing and the decree.

4 Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

5 Then these men assembled, and found Daniel praying and making supplication before his God: so they

came near, and spake before the king concerning the king's decree: Hast thou not signed a decree, that every man that shall ask *a petition* of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing *is* true, according to the law of the Medes and Persians, which altereth not. Then answered they and said before the king, That Daniel, which *is* of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.

6 Then the king, when he heard *these* words, was sore displeased with himself, and set *his* heart on Daniel to deliver him: and he labored till the going down of the sun to deliver him.

7 But these men assembled unto the king, and said unto him, Know, O king, that the law of the Medes and Persians *is*, That no decree nor statute which the king establisheth may be changed. Therefore the king commanded, and they brought Daniel, and cast *him* into the den of lions; and a stone was brought and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

8 Then the king went to his palace, and passed the night fasting: neither were instruments of music brought before him: and his sleep went from him: and he arose very early in the morning, and went in haste unto the den of lions: when

he came to the den, he cried with a lamentable voice unto Daniel: *and* said, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? Then said Daniel unto the king, O king, live for ever: my God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.

9 Then was the king exceedingly glad for him, and commanded that

they should take him up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him.

10 Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you: I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and stedfast for ever, and his kingdom shall not be destroyed, and his dominion *shall be even* unto the end.

A SELECTION FROM THE BOOK OF JONAH.

Showing that mercy is better than vengeance.

1 AND the word of the LORD came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.

2 So Jonah arose, and went unto Nineveh, according to the word of the LORD. Now Nineveh was an exceeding great city of three days' journey: and as he entered into it, while yet a day's journey, Jonah began to cry, and to say, Yet forty days, and Nineveh shall be overthrown.

3 So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them: and word was carried to the king; and he arose from his throne, laid aside his robe, covered *him* with sackcloth, and sat in ashes.

4 And the king caused *it* to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water: let them be covered with sackcloth: and cry ye mightily unto God: yea, *and* let every one turn from his evil way, and from the violence that *is* in his hands. Who can tell *if* God will repent, and turn away from his fierce anger, that we perish not?

5 And God saw their works, that they turned from their evil way; and he repented of the evil, that he had said he would do unto them, and did *it* not.

6 But it displeased Jonah exceedingly, and he was very angry: and prayed unto the LORD, and said, O LORD, *was* not this my prediction, when I was yet in my country?

Therefore I fled unto Tarshish : for I knew that thou *art* a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil. Therefore now, O LORD, take, I beseech thee, my life from me ; for *it is* better for me to die than to live.

7 Then said the LORD, Doest thou well to be angry ?

8 After that Jonah went out to the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city : and the LORD prepared a gourd, and caused *it* to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd. But God prepared a worm, and when the morning rose the next

day, it smote the gourd that it withered.

9 And it came to pass, when the sun did arise, that God prepared a vehement east wind ; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, *It is* better for me to die than to live. And God said to Jonah, Doest thou well to be angry for the gourd ? And he said, I do well to be angry, *even unto death*.

10 Then said the LORD, Thou hast had pity on the gourd, for the which thou hast not labored, neither madest it grow ; which came up in a night, and perished in a night : Should not I then spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand ?

A SELECTION FROM THE BOOK OF MALACHI.

Showing the judgments of God upon the wicked, and his favor to the righteous.

BEHOLD, I will send my messenger, and he shall prepare the way before me : and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in : behold, he shall come, saith the LORD of hosts.

2 But who may abide the day of his coming ? and who shall stand when he appeareth ? for he *is* like a refiner's fire, and like fullers' soap : he shall sit *as* a refiner and purifier of silver : he shall purify the sons of Levi, and purge them as gold and

silver, that they may offer unto the LORD an offering in righteousness.

3 I will come near to you to judgment ; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the laborer in *his* wages, the widow and the fatherless, and that turn aside the stranger *from his right*, and fear not me, saith the LORD of hosts.

4 Even from the days of your fathers ye are gone away from mine ordinances, and have not kept *them*. Return unto me, and I will return unto you, saith the LORD of hosts.

But ye say, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

5 Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that *there shall not be room enough to receive it.*

6 Your words have been stout against me, saith the LORD. Yet ye say, What have we spoken *so much* against thee? Ye have said, It is vain to serve God: and what profit *is it* that we have kept his ordinance, and that we have walked with self-denials before the LORD of hosts?

7 They that revered the LORD spake often one to another: and the LORD hearkened, and heard *it*, and a book of remembrance was written before him for them that revered the

LORD, and that thought upon his name: They shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.

8 Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

9 Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, and shall leave them neither root nor branch.

10 But unto you that revere my name shall the Sun of righteousness arise with healing in his wings; ye shall go forth, and grow up as calves of the stall; ye shall tread down the wicked; they shall be ashes under the soles of your feet in the day that I shall do *this*, saith the LORD of hosts.

CHRISTIAN SCRIPTURES.—GOSPELS.

SELECTION I.

Traditions of the birth and childhood of Jesus.

NOW when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, Magi came from the east to Jerusalem, saying, Where is he that is born to be King of the Jews? for we have seen his star in the east, and are come to do him homage.

2 When Herod the king heard these things, he was troubled, and all Jerusalem with him. And when he had gathered the chief priests and scribes of the people together, he demanded of them where the Messiah should be born. And they answered, In Bethlehem of Judæa: for thus it is written by the prophet.

3 Then Herod, when he had privily called the Magi, enquired of them diligently what time the star appeared: and sent them to Bethlehem, saying, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and do him homage also.

4 When they had heard the king, they departed; and, lo, the star, which they had seen in the east, continued before them, till it stood over where the young child was: when they were come into the house, they

saw the young child with Mary his mother, and fell down, and did him homage: and when they had opened their treasures, they presented unto him gifts: gold, and frankincense, and myrrh.

5 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night: and, lo, a vision of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.

6 And an angel said to them, Fear not: behold, I bring you good tidings of great joy, which shall be to all people: for unto you is born this day in the city of David a Saviour, who is Messiah the Teacher. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

7 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, on earth peace, good will toward men.

8 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary,

and Joseph; and the babe lying in a manger. When they had seen *it*, they made known abroad the saying which was told them concerning this child: and all that heard *it* wondered at those things which were told them by the shepherds. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told to them.

9 But Mary kept all these things, and pondered them in her heart: and when eight days were accomplished for the circumcising of the child, his name was called JESUS.

10 There was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Spirit was upon him. And it was revealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Anointed. He came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, he took him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel.

11 And Joseph and his mother marvelled at those things which were spoken of him. And Simeon blessed them, and said to Mary his mother, Behold, this *child* is set for the fall and rising again of many in Israel; and for a sign which shall be

spoken against: yea, a sword shall pierce through thine own soul, that the thoughts of many hearts may be revealed.

12 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: and she was a widow of about fourscore and four years, who departed not from the temple, but served God with fastings and prayers night and day: she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

13 And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom, and the grace of God was upon him.

14 Now his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem after the custom of the feast: and when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; but Joseph and his mother knew not of *it*: supposing him to have been in the company, they went a day's journey; then they sought him among their kinsfolk and acquaintance; and when they found him not, they turned back again to Jerusalem, seeking him.

15 And it came to pass, that on the third day they found him in the temple, sitting in the midst of the teachers, both hearing them and asking them questions: and all that heard him were astonished at his understanding and answers.

16 And when they saw him, they were amazed: and his mother said to him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing: and he replied, How is it that ye sought me? wist ye not that I must be about my Father's business? but they understood not the meaning of what he said to them.

17 And he went down with them, and came to Nazareth, and was subject to them: but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favor with God and man.

SELECTION II.

The appearance, preaching, and death of John the Baptist.

NOW in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituræa and of the region of Trachonitis, and Lysanias the tretrach of Abilene: Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.

2 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; as it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight: let every valley be filled, every mountain and hill be brought low; let the crooked be made straight, and the rough ways smooth; for all flesh shall see the salvation of God.

3 Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? bring forth fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to *our* father: for I say to you, That God is able of these stones to raise up children unto Abraham. Now also the axe is laid at the root of the trees: every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

4 And the people asked him, saying, What shall we do then? He answered, He that hath two coats, let him give to him that hath none; and he that hath meat, let him do likewise.

5 Then came also publicans to be baptized, and said to him, Master, what shall we do? And he said to them, Exact no more than that which is appointed you.

6 And the soldiers likewise demanded of him, saying, And what shall we do? And he said to them, Do violence to no man, neither accuse *any* falsely; and be content with your wages.

7 And as the people were in expectation, and all men mused in their hearts of John, whether he were the Messiah, or not; John answered, saying to *them* all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Spirit and with fire: whose fan is in his hand, he will throughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn

with fire unquenchable. And many other things in his exhortation preached he to the people.

8 But Herod the tetrarch, being reprobred by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, added yet this above all, that he shut up John in prison. And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

9 But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod : whereupon he promised with an oath to give her whatsoever she would ask. And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.

10 And the king was sorry : nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her. And he sent, and beheaded John in the prison. And his head was brought in a charger, and given to the damsel : and she brought it to her mother.

11 And his disciples came, and took up the body, and buried it, and went and told Jesus.

SELECTION III.

Jesus, deeply moved by the preaching of John, retires into the wilderness for prayer and meditation.

AND Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph.

2 And being full of the Holy Spirit he returned from Jordan, and was led by the Spirit into the wilderness. And when he had fasted

forty days and forty nights, he was afterward an hungered.

3 Then the tempter came to him, and said, If thou be a son of God, command that these stones be made bread. But he answered, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

4 Then the tempter taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith to him, If thou be a son of God, cast thyself down : for it is written, He shall give his angels charge concerning thee : and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said to him, It is written again, Thou shalt not tempt the Lord thy God.

5 Again, the tempter taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them ; and saith to him, All these things will I give thee, if thou wilt fall down and do me homage. Then saith Jesus to him, Get thee hence, Satan : for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

6 Then the tempter leaveth him, and, behold, angels came and ministered to him.

¶ Convinced of his divine mission as a religious teacher and reformer, he begins to preach.

FROM that time Jesus began to preach, and to say, Repent : for the kingdom of heaven is at hand.

2 And he returned in the power of the Spirit into Galilee : and there went out a fame of him through all

the region round about. And he taught in their synagogues, being praised by all.

3 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up to read. And there was handed to him the book of the prophet Esaias: when he had opened the book, he found the place where it was written, *The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.*

4 And he closed the book, and gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say to them, This day is this scripture fulfilled in your ears.

5 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

6 And he said to them, Ye will surely say to me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. Verily I say unto you, No prophet is accepted in his own country. I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but to none

of them was Elias sent, save unto Sarepta, a city of Sidon, to a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them were cleansed, saving Naaman the Syrian.

7 And all they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he passing through the midst of them went his way, and came down to Capernaum, a city of Galilee, and taught them on the sabbath days.

8 And they were astonished at his teachings, for his word was with power.

SELECTION IV.

Driven from the synagogues, Jesus begins to preach in the open air.

(This and the following six Selections are collections of what appear to be fragments of different out-of-door sermons preached at various places and times.)

AND seeing the multitudes, he went up into a mountain: and when he was seated, his disciples came to him: and he opened his mouth, and taught them, saying:—

2 Blessed are the poor in spirit: for theirs is the kingdom of heaven.

3 Blessed are they that mourn: for they shall be comforted.

4 Blessed are the meek: for they shall inherit the earth.

5 Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

6 Blessed are the merciful: for they shall obtain mercy.

7 Blessed *are* the pure in heart: for they shall see God.

8 Blessed *are* the peacemakers: for they shall be called the children of God.

9 Blessed *are* they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

10 Blessed are ye, when *men* shall revile you, and persecute *you*, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great *is* your reward in heaven: so also persecuted they the prophets which were before you.

11 Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

12 Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven.

13 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to accomplish: truly I say to you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be accomplished. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach

them, the same shall be called great in the kingdom of heaven.

14 I say to you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

15 Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say, Whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: and whosoever shall say, Moreh, shall be in danger of the fires of Gehenna.

16 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

17 Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison: truly I say to thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

18 Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say to you, Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

19 If thy right eye offend thee, pluck it out, and cast *it* from thee: for it is profitable for thee that one

of thy members should perish, and not *that* thy whole body should be cast into Gehenna. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into Gehenna.

SELECTION V.

Continuation of the teachings of Jesus.

A GAIN, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say to you, Swear not at all; neither by heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black: but let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

2 Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say to you, Resist not evil: whosoever shall smite thee on thy right cheek, turn to him the other also: If any man will sue thee at the law, and take away thy coat, let him have *thy* cloak also: Whosoever shall compel thee to go a mile, go with him twain: Give to him that asketh thee, and from him that would borrow of thee turn not away.

3 Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy: but I say to you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them

who despitefully use you, and persecute you; that ye may be the children of your Father who is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them who love you, what reward have ye? do not even the publicans the same? If ye salute your brethren only, what do ye more than others? do not even the publicans so? Ye therefore, be ye perfect, even as your Father who is in heaven is perfect.

4 Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father who is in heaven. Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men: truly I say to you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth; that thine alms may be in secret: and thy Father who seeth in secret himself shall reward thee openly.

5 And when thou prayest, thou shalt not be as the hypocrites *are*: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men: truly I say to you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father who is in secret; and thy Father who seeth in secret shall reward thee openly.

6 And when ye pray, use not vain repetitions, as the heathen do:

they think that they shall be heard for their much speaking: be not ye like unto them: for your Father knoweth what things ye have need of, before ye ask him.

7 After this manner therefore pray ye: Father, Hallowed be thy name. Thy kingdom come. Thy will be done on the earth, as *it is* in the heavens. Give us day by day our needful bread. Forgive us our debts, as we forgive our debtors. Lead us not into temptation, but deliver us from evil.

8 If ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

SELECTION VI

Continuation of the teachings of Jesus.

MOREOVER when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast: truly I say to you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not to men to fast, but to thy Father who is in secret: and thy Father, who seeth in secret, shall reward thee openly.

2 The light of the body is the eye: if thine eye be single, thy whole body shall be full of light: but if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great *is* that darkness!

3 No man can serve two masters: either he will hate the one, and love the other; or else he will hold to the

one, and despise the other. Ye cannot serve God and mammon.

4 Lay not up for yourselves earthly treasures, which moth and rust do corrupt, and which thieves break through and steal: but lay up for yourselves heavenly treasures, which neither moth nor rust do corrupt, and which thieves do not break through and steal. For where your treasure is, there will your heart be also.

5 I say to you, Take no anxious thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are you not much better than they? Which of you by taking anxious thought can add one cubit to his stature?

6 And why take ye anxious thought for raiment? Consider the lilies of the field, how they grow: they toil not, neither do they spin: And yet I say to you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, *shall he* not much more clothe you, O ye of little faith?

7 Therefore take no anxious thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek: your heavenly Father knoweth that ye have need of all these.

But seek ye first his kingdom and his righteousness ; and all these things shall be added unto you.

8 Take therefore no anxious thought for the morrow : the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

SELECTION VII.

Continuation of the teachings of Jesus.

JUDGE not, that ye be not judged. For with what judgment ye judge, ye shall be judged : and with what measure ye mete, it shall be measured to you again.

2 Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye ? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye ; and, behold, a beam is in thine own eye ? Hypocrite, first cast out the beam out of thine own eye ; then shalt thou see clearly to cast out the mote out of thy brother's eye.

3 Give not that which is holy to the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

4 Ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened to you : For every one that continueth to ask, receiveth ; and he that continueth to seek, findeth ; and to him that continueth to knock, it shall be opened.

5 What man is there of you, who if his son ask bread, will give him a stone ? or if he ask a fish, will give him a serpent ? If ye then, being imperfect, know how to give good

gifts to your children, how much more shall your Father who is in heaven give good things to them that ask him ?

6 All things whatsoever ye would that men should do to you ; do ye even so to them : for this is the law and the prophets.

7 Enter ye in at the strait gate : for wide is the gate, and broad is the way, that leadeth to destruction, and many there be who go in thereat : But strait is the gate, and narrow the way, which leadeth to life, and few there be that find it.

8 Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves : ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles ? Even so every good tree bringeth forth good fruit ; but a corrupt tree bringeth forth evil fruit : a good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. By their fruits ye shall know them.

9 Not every one that saith to me, Master, Master, shall enter into the kingdom of heaven ; but he that doeth the will of the Father who is in heaven.

10 Many will say to me in that day, Master, Master, have we not prophesied in thy name ? in thy name cast out demons ? and in thy name done many wonderful works ? But I will answer them, I never knew you : depart from me, ye that work iniquity.

11 Whosoever heareth these sayings of mine, and doeth them, I will

liken him to a wise man, who built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened to a foolish man, who built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

12 And it came to pass, when Jesus had ended these sayings, the people were astonished at his teachings, for he taught as *one* having authority, and not as the scribes.

13 And the fame of him went out into every place of the country round about.

14 And when the morning came, he departed and went into a desert place: and the people sought him, and came to him, and urged him, that he should not depart from them; but he said to them, I must preach the kingdom of God to other cities also: for therefore am I sent.

SELECTION VIII.

Continuation of the teachings of Jesus.

AND it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

2 And when it was day, he called *to him* his disciples: and of them he chose twelve, whom also he named apostles; Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas,

James the *son* of Alphæus, and Simon called Zelotes, Judas *the brother* of James, and Judas Iscariot, who also was the traitor.

3 And he lifted up his eyes on his disciples, and said, Blessed *be ye* poor: for yours is the kingdom of God.

4 Blessed *are ye* that hunger now: for ye shall be filled. Blessed *are ye* that weep now: for ye shall laugh.

5 Blessed are ye, when men shall hate you, and when they shall separate you *from their company*, and shall reproach you, and cast out your name as evil, for the son of man's sake.

6 Rejoice ye in that day, and leap for joy: for, behold, your reward *is* great in heaven: in the like manner did their fathers unto the prophets.

7 But woe to you that are rich! for ye have received your consolation.

8 Woe to you that are full! for ye shall hunger. Woe to you that laugh now! for ye shall mourn and weep.

9 Woe to you, when all men shall speak well of you! for so did their fathers of the false prophets.

10 I say to you who hear, Love your enemies, do good to them who hate you, bless them who curse you, and pray for them who despitefully use you.

11 As ye would that men should do to you, do ye also to them likewise.

12 For if ye love them who love you, what thank have ye? sinners also love those that love them. If ye do good to them who do good to you, what thank have ye? sin-

ners also do even the same. If ye lend to them of whom ye hope to receive, what thank have ye? sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.

13 Be ye therefore merciful, as your Father also is merciful.

14 Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given to you; good measure, pressed down, shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

15 And he spake a parable to them, Can the blind lead the blind? shall they not both fall into the ditch?

16 The disciple is not above his master: but every one that is perfect shall be as his master.

17 A good man out of the good treasure of his heart bringeth forth that which is good, and an evil man out of the evil treasure of his heart bringeth forth that which is evil; for of the abundance of the heart his mouth speaketh.

18 Why call ye me, Master, Master, and do not the things which I say?

SELECTION IX.

Continuation of the teachings of Jesus.

A ND it came to pass afterward, that he went throughout every

city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him.

2 And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.

3 And he spake many things to them in parables, saying, Behold a sower went forth to sow; and when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: some fell upon stony places, where they had not much earth; and forthwith they sprung up, because they had no deepness of earth: but when the sun was up, they were scorched; and because they had no root, they withered away. Some fell among thorns; and the thorns sprung up and choked them. But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.

4 Who liath ears to hear, let him hear.

5 And the disciples came, and said to him, Why speakest thou to them in parables? He answered, Because to you it is given to understand the mysteries of the kingdom of heaven, but to them it is not given: therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. In them is fulfilled the prophecy of Esaias, which saith, Hearing ye hear, but do not understand; and seeing ye see, but do not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have

closed ; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

6 But blessed are your eyes, for they see : and your ears, for they hear. Truly I say to you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them ; and to hear those things which ye hear, and have not heard them.

7 Hear ye therefore the parable of the sower.

8 When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he who received seed by the way side.

9 He that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it ; but hath not root in himself, and dureth for a while : when tribulation or persecution ariseth because of the word, by and by he is offended.

10 He that received seed among the thorns is he that heareth the word ; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

11 But he that received seed into the good ground is he that heareth the word, and understandeth it ; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

12 Another parable put he forth to them, saying, The kingdom of heaven is likened unto a man who sowed good seed in his field : but

while men slept, his enemy came and sowed tares among the wheat, and went his way. When the blade was sprung up, and brought forth fruit, then appeared the tares also : so the servants of the householder came and said to him, Sir, didst not thou sow good seed in thy field ? from whence then hath it tares ? He said to them, An enemy hath done this. The servants said to him, Wilt thou then that we go and gather them up ? He said, Nay ; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest : and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them : but gather the wheat into my barn.

SELECTION X.

Continuation of the teachings of Jesus.

A NOTHER parable put he forth to them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field : which indeed is the least of all seeds : but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

2 Another parable spake he to them ; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

3 Again, the kingdom of heaven is like a treasure hid in a field ; which when a man hath found, he hideth : and for joy thereof goeth and selleth all that he hath, and buyeth that field.

4 Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it.

5 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

6 Jesus said to his disciples, Have ye understood all these things? They answered, Yea, Master. Then said he to them, Every scribe who is instructed unto the kingdom of heaven is like unto a man that is an householder, who bringeth forth out of his treasure *things* new and old.

7 At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the self-wise and the worldly, and hast revealed them to babes. Even so, Father: for thus it seemed good in thy sight.

8 Come to me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest to your souls; for my yoke is easy, and my burden is light.

9 And it came to pass, that when Jesus had finished these teachings, he departed thence: and when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this *man* this wisdom, and these mighty works?

Is not this the carpenter's son? is not his mother called Mary? and his brothers, James, and Joses, and Simon, and Judas? and his sisters, are they not all with us? Whence then hath this *man* all this knowledge? And they were distrustful of him. But Jesus said to them, A prophet is not without honor, save in his own country, and in his own house. And he did not many mighty works there because of their unbelief.

SELECTION XI.

Jesus shows that his mission is to transgressors, and not to the righteous.

AND one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

2 And, behold, a woman in the city, who was a transgressor, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment: and stood at his feet behind him weeping: and began to wash his feet with tears, and to wipe them with the hairs of her head: and she kissed his feet, and anointed them with the ointment.

3 Now when the Pharisee who had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a transgressor.

4 And Jesus said to him, Simon, I have somewhat to say to thee. And he said, Master, say on.

5 There was a certain creditor who had two debtors; the one owed five hundred pence, and the

other fifty: and when they had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will love him most? Simon said, I suppose that *he*, to whom he forgave most. And Jesus said to him, Thou hast rightly judged. And he turned to the woman, and said to Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet; but she hath washed my feet with tears, and wiped *them* with the hairs of her head: thou gavest me no kiss; but this woman since the time I came in hath not ceased to kiss my feet: my head with oil thou didst not anoint; but this woman hath anointed my feet with ointment. Wherefore I say to thee, Her transgressions, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little. And he said to her, Thy transgressions are forgiven.

6 And they that sat at meat with him began to say within themselves, Who is this that forgiveth transgressions also? And he said to the woman, Thy faith hath saved thee: go in peace.

7 After these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said to him, Follow me. And he left all, rose up, and followed him. And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them. Then the scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and transgressors? And Jesus answering said to them, They that

are whole need not a physician; but they that are sick. I came not to call the righteous, but transgressors to repentance.

8 And he spake this parable to certain who trusted in themselves that they were righteous, and despised others:—Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican: I fast twice in the week, I give tithes of all that I possess. But the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a transgressor. I tell you, this man went down to his house justified *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

9 Jesus entered and passed through Jericho: and, behold, *there was* a man named Zacchæus, who was the chief among the publicans, and he was rich. And he sought to see Jesus who he was; but could not for the press, because he was little of stature. And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way. When Jesus came to the place, he looked up and saw him, and said to him, Zacchæus, make haste, and come down; for to day I must abide at thy house. And he made haste, and came down, and received him joyfully. And when they saw it, they all murmured, saying, That he was

gone to be guest with a man that is a transgressor. But Zacchæus stood, and said to the Master, Behold, Master, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore *him* fourfold. And Jesus said, This day is salvation come to this house, forasmuch as he also is a son of Abraham.

SELECTION XII.

Jesus shows that the New Dispensation or Kingdom of God is to be one of gladness and hope, not of despondency, retirement, and gloom.

AND the messengers of John said to him, Why do the disciples of John fast often, and make prayers, and likewise *the disciples* of the Pharisees; but thine eat and drink? And he answered, Can ye make the children of the bridechamber fast, while the bridegroom is with them? The days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

2 And he spake also a parable to them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was *taken* out of the new agreeth not with the old. And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish: but new wine must be put into new bottles; and both are preserved.

3 No man also having drunk old wine straightway desireth new: for he saith, The old is better.

4 And when the messengers of

John were departed, he began to speak to the people concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out to see? A man clothed in soft raiment? Behold, they who are gorgeously apparelled, and live delicately, are in kings' courts. But what went ye out to see? A prophet? Yea, I say to you, and much more than a prophet: for this is *he*, of whom it is written, Behold, I send my messenger before thy face, who shall prepare thy way before thee. I say to you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the new dispensation is greater than he.

5 And the Master said, Whereunto then shall I liken the men of this generation? and to what are they like? They are like children sitting in the marketplace, and calling one to another, and saying, We have piped to you, and ye have not danced; we have mourned to you, and ye have not wept. John the Baptist came neither eating bread nor drinking wine; and they say, He hath a devil. The son of man is come eating and drinking; and they say, Behold a gluttonous man, and a winebibber, a friend of publicans and transgressors.

6 But wisdom is justified of all her children.

SELECTION XIII.

Jesus shows that righteousness consists, not in external pretensions, but in internal purity and obedience to God.

THEN came to Jesus scribes and Pharisees, who were of Jeru-

salem, saying, Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

2. But he answered them, Why do ye also transgress the commandment of God by your tradition? for God commanded, saying, Honor thy father and mother: and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to *his* father or *his* mother, *It is a gift, by whatsoever thou mightest be profited by me; and honor not his father or his mother, he shall be free.* Thus have ye made the commandment of God of none effect by your tradition. Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with *their* lips; but their heart is far from me. In vain they do worship me, teaching *for* doctrines the commandments of men.

3 And he called the multitude, and said to them, Hear and understand: Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

4 Then came his disciples, and said to him, Knowest thou that the Pharisees were offended, after they heard this saying?

5 But he answered, Every plant, which my heavenly Father hath not planted, shall be rooted up. Let them alone: they are blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

6 Then answered Peter and said to

him, Explain to us this parable. And Jesus said, Are ye also without understanding? Do not ye understand, that whatsoever entereth in at the mouth goeth into the draught and is cast out? but those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are *the things* which defile a man: but to eat with unwashen hands defileth not a man.

7 And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat. And when the Pharisee saw *it* he marvelled that he had not first washed before dinner. And the Master said to him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. Ye fools, did not he that made that which is without make that which is within also?

8 Woe to you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

9 Woe to you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.

10 Woe to you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over *them* are not aware of *them*.

11 Then answered one of the law-

yers, and said to him, Master, thus saying thou reproachest us also. And he said, Woe to you also, *ye lawyers!* for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Woe to you! for ye build the sepulchres of the prophets, and your fathers killed them. Truly *ye bear witness* that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres. Therefore also said the wisdom of God, I will send them prophets and apostles, and *some* of them they shall slay and persecute: that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation. Woe to you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

12 But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard. He answered and said, I will not: but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. Whether of them twain did the will of *his* father? They say to him, The first. Jesus said to them, Truly I say to you, that the publicans and the harlots go into the kingdom of God before you. For John came to you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented

not afterward, that ye might believe him.

13 And as he said these things to them, the scribes and the Pharisees began to urge *him* vehemently, and to provoke him to speak of many things: laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

14 Then began he to say to his disciples, Beware of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. Whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.

SELECTION XIV.

Jesus disregards the traditional observance of the sabbath, and shows that it is designed simply as a day of restfulness and comfort to man.

AND it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing *them* in their hands. And certain of the Pharisees said to them, Why do ye that which is not lawful to do on the sabbath days?

2 And Jesus answering them, said, Have ye not read so much as this, what David did, when himself was an hungered, and they who were with him: how he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not

lawful to eat but for the priests alone? And he said to them, The son of man is Master also of the sabbath.

3 And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered. And they watched him, whether he would heal him on the sabbath day; that they might accuse him.

4 And he said to the man who had the withered hand, Stand forth: and he said to them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace. And looking round about upon them all, he said to the man, Stretch forth thy hand. And he did so: and his hand was restored. And they were filled with madness; and communed one with another what they might do to Jesus.

5 And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

6 After this there was a feast of the Jews; and Jesus went up to Jerusalem.

7 Now there is at Jerusalem by the sheep *market* a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water: for an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was healed of whatsoever disease he had. And a certain man was there, who had an infirmity thirty and eight

years: when Jesus saw him lie, knowing that he had been now a long time *in that case*, he said to him, Wilt thou be healed? The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. Jesus said to him, Rise, take up thy couch, and walk.

8 And immediately the man was healed, and took up his couch, and walked: and on the same day was the sabbath. The Jews therefore said to him that was cured, It is the sabbath day; it is not lawful for thee to carry *thy* couch. He answered them, He that cured me, the same said to me, Take up thy couch and walk. Then asked they him, What man is that who said to thee, Take up thy couch, and walk? And he that was healed knew not who it was: for Jesus had conveyed himself away, a multitude being in *that* place.

9 Afterward Jesus findeth him in the temple, and said to him, Behold, thou art cured: transgress no more, lest a worse thing come unto thee. The man departed, and told the Jews that it was Jesus who had healed him.

10 Therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day. But Jesus answered them, My father worketh hitherto, and I work. The sabbath was made for man, and not man for the sabbath.

SELECTION XV.

Jesus organizes his followers, and sends them out as missionaries.

A ND Jesus went about all the cities and villages, teaching in

their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

2 But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. And he said to his disciples, The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.

3 And he called unto him the twelve, and began to send them forth by two and two; and gave them authority over unclean spirits. And he commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse: to be shod with sandals; and not put on two coats.

4 And he said to them, In what place soever ye enter into an house, there abide till ye depart from that place: and whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Truly I say to you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.

5 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

6 But when they deliver you up, take no anxious thought how or what ye shall speak: it shall be given you in that same hour what ye shall speak: for it is not ye that speak, but the Spirit of your Father who speaketh in you.

7 And the brother shall deliver up the brother to death, and the father the child: children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.

8 The disciple is not above his teacher, nor the servant above his master. It is enough for the disciple that he be as his teacher, and the servant as his master. If they have called the master of the house Beelzebub, how much more shall they call them of his household?

9 Fear them not therefore: for there is nothing covered, that shall not be revealed; nor hid, that shall not be known. What I tell you in darkness, that speak ye in light: and what ye hear in secret, that preach ye upon the housetops. And fear not them who kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in Gehenna.

10 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. The very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows.

11 Whosoever shall confess me before men, him will I confess also before my Father in heaven: but

whosoever shall deny me before men, him will I also deny before my Father in heaven.

12 Think not that I am come to send peace on earth : I came not to send peace, but a sword. I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law: and a man's foes *shall be* they of his own household.

13 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

14 And they went out, and preached that men should repent.

15 And a certain scribe came, and said to him, Master, I will follow thee whithersoever thou goest. Jesus answered, The foxes have holes, and the birds of the air *have* nests; but the son of man hath not where to lay his head.

16 Another of his disciples said to him, Master, suffer me first to go and bury my father. But Jesus said, Follow me; and let the dead bury their dead.

17 After these things the Master appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. And the seventy returned with joy, saying, Master, even the unclean spirits are subject unto us through thy name. Jesus answered, I beheld Satan as

lightning fall from heaven : notwithstanding in this rejoice not, that spirits are subject to you ; but rather rejoice, because your names are written in heaven.

SELECTION XVI.

Through confidence in the skill and healing power of Jesus, many sick people are restored.

AND a certain woman, who had an issue of blood twelve years, and had suffered many things of many physicians, had spent all that she possessed, and was nothing bettered, but rather grew worse, when she heard of Jesus, came in the press behind, and touched his garments; for she said, If I may touch but his clothes, I shall be cured. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath healed thee. And the woman was healed from that hour.

2 And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimæus, the son of Timæus, sat by the highway side begging. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, *thou* son of David, have pity on me. And many charged him that he should hold his peace: but he cried the more a great deal, *Thou* son of David, have pity on me. And Jesus stood still, and commanded him to be called. And they call the blind man, saying to him, Be of good comfort, rise; he calleth thee. And he, casting away his garment, rose, and came to Jesus. And Jesus said to him, What wilt

thou that I should do to thee? The blind man said to him, Master, that I might receive my sight. Jesus said to him, Go thy way; thy faith hath restored thee. And immediately he received his sight, and followed Jesus in the way.

3 And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, who stood afar off: and they lifted up *their* voices, and said, Jesus, Master, have mercy on us. And when he saw *them*, he said to them, Go show yourselves to the priests. And it came to pass, that, as they went, they were healed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God; and he fell down on *his* face at his feet, giving him thanks: and he was a Samaritan. And Jesus said, Were there not ten healed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said to him, Arise, go thy way; thy faith hath healed thee.

4 Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

5 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased;

6. And besought him that they might only touch the hem of his garment: and as many as touched were healed.

T Jesus recognizes the intimate connection between moral and physical infirmities.

AND they brought to him a man sick of the palsy, lying on a couch: and Jesus seeing their faith said to the sick of the palsy: Son, be of good cheer, thy transgressions are forgiven thee. Certain of the scribes said within themselves, This *man* blasphemeth. And Jesus knowing their thoughts, said, Wherefore think ye evil concerning me in your hearts? Whether is easier, to say, *Thy* transgressions are forgiven thee; or to say, Arise, and walk? But that ye may know that the son of man hath authority on earth to set free from transgressions (then saith he to the sick of the palsy), Arise, take up thy couch, and go unto thine house. And he arose, and departed to his house. When the multitudes saw *it*, they marvelled, and glorified God, who had given such authority to men.

2 Afterward Jesus found him in the temple, and said to him, Behold, thou art healed: transgress no more, lest a worse thing come to thee.

T Jesus rebukes the custom of immediate burial among the Jews, by resuscitating persons supposed to be dead.*

AND it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was carried out, *as* dead, an only son of his mother, and she was a widow: and much people of the city was with her. And when the Master saw her, he had compassion on her, and said to

* See Note (a) at the end of Gospel Selections.

her, Weep not. And he came and touched the couch, and those bearing it stood still: and he said, Young man, I say to thee, Arise. And the dead one sat up, and began to speak: and he delivered him to his mother.

2 And there came a man named Jairus, a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house: for he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.

3 And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and mother of the maiden. And all wept, and bewailed her: but he said, Weep not; she is not dead, but is asleep: and they laughed him to scorn, being confident that she was dead. But he put them aside, took her by the hand, and called, Maid, arise. And her spirit came again, and she arose straightway: and he commanded to give her meat.

4 Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. (It was *that* Mary who anointed the Master with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) Therefore his sisters sent to him, saying, Master, behold, he whom thou lovest is sick.

5 Now Jesus loved Martha, and her sister, and Lazarus. When therefore he heard that he was sick, he abode at that time two days in the place where he was. Then after this he said to the disciples, Let us go into Judæa again. The disciples

said to him, Teacher, the Jews were but now seeking to stone thee; and goest thou thither again? Jesus answered, Are there not twelve hours in the day? If a man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because the light is not in him.

6 These things spake he: and after this he said to them, Our friend Lazarus is fallen asleep; I go, that I may awake him out of sleep. The disciples therefore said to him, Master, if he is fallen asleep, he will recover.

7 Then when Jesus came, he found that he had been in the tomb four days already.

8 When Mary had come where Jesus was, and saw him, she fell down at his feet, saying to him, Master, if thou hadst been here, my brother had not died.

9 But when Jesus saw her wailing, and the Jews also who came with her wailing, he was moved with indignation in himself, and was troubled: and he asked, Where have you laid him? They said, Master, come and see.

10 Jesus wept; then the Jews said, Behold how he loved him! and some of them said, Could not this man, who opened the eyes of the blind, have caused that this man also should not have died?

11 Jesus, *on this account*, being again moved with indignation in himself, came to the tomb. It was a cave, and a stone lay against it. Jesus said, Take away the stone: then they took away the stone.

12 Jesus lifted up *his eyes*, and said, Father, I thank thee that thou hast heard me.

13 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. He that was dead came forth, bound hand and foot with grave-bands; and his face was tied about with a cloth. Jesus said to them, Loose him, and let him go.

SELECTION XVII.

An example of the cowardice and shame of suppressing opinions through fear of popular disfavor.

AND as Jesus passed by, he saw a man who was blind from his birth.

2 And his disciples asked him, Master, who did err, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man erred, nor his parents: but that the works of God should be made manifest in him. I must work the works of him that sent me, while it is day: the night cometh when no man can work. As long as I am in the world, I am a light of the world. When he had thus spoken, he anointed the eyes of the blind man with clay, and said to him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

3 The neighbors therefore, and they who before had seen him that he was blind, said, Is not this he that sat and begged? Some said, This is he: others said, He is like him: *but* he said, I am *he*. Then said they to him, How were thine eyes opened?

He answered, A man that is called Jesus made clay, and anointed mine eyes, and said to me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. Then said they to him, Where is he? He said, I know not.

4 They brought to the Pharisees him that aforetime was blind: the Pharisees also asked him how he had received his sight. He said to them, He put clay upon mine eyes, and I washed, and do see. Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a transgressor, do such wonders? And there was a division among them.

5 They said to the blind man again, What sayest thou of him that hath opened thine eyes? He said, He is a prophet.

6 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called his parents. And they asked them, Is this your son, whom ye say was born blind? how then doth he now see? His parents answered them, We know that this is our son, and that he was born blind: but by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself. These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Messiah, he should be put out of the synagogue: for this reason said his parents, He is of age; ask him.

7 Then again called they the man

that was blind, and said to him, Give God the praise: we know that this man is a transgressor. He answered, Whether he be a transgressor, I know not: one thing I know, that, whereas I was blind, now I see.

8 Then said they to him again, What did he to thee? how opened he thine eyes? He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples? Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples; we know that God spake to Moses: *as for this fellow*, we know not from whence he is. The man answered, Why herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes. We know that God heareth not transgressors: but if any man be a worshipper of God, and doeth his will, him he heareth. Since the world began was it not heard that any man opened the eyes of one that was blind. If this man were not of God, he could do nothing. They answered, Thou wast altogether born in error, and dost thou teach us? And they cast him out.

9 And Jesus said, For judgment I am come into this world, that they who see not might see; and that they who see might be made blind.

10 And *some* of the Pharisees who were with him heard these words, and said to him, Are we blind also? Jesus answered, If ye were blind, ye should have no error: but now ye say, We see; therefore your error remaineth.

SELECTION XVIII.

The kingdom of God is a kingdom of love and peace, and includes the good and true of all nations and ages.

THEN the Pharisees went out, and held a council against him, how they might destroy him. When Jesus knew *it*, he withdrew himself from thence: and great multitudes followed him, and he healed them all; and charged them that they should not make him known.

2 So was that accomplished which was spoken by Esaias the prophet, Behold my servant, whom I have chosen; my beloved in whom my soul is well pleased: I will put my spirit upon him, and he shall show judgment to the Gentiles. He shall not strive, nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. And in his name shall the Gentiles trust.

3 And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem, and sent messengers before his face: who went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem. When his disciples James and John saw *this*, they said, Master, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the son of

man is not come to destroy men's lives, but to save them. And they went to another village.

4 And John said, Master, we saw one casting out unclean spirits in thy name, and we forbade him, because he followeth not with us. Jesus said unto him, Forbid him not: for he that is not against us is for us.

5 When the son of man shall come in his glory, and all the angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all the tribes: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats: he shall set the sheep on his right hand, but the goats on the left.

6 Then shall the King say to them on his right hand, Come, blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungry, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came to me.

7 Then shall the righteous answer him, saying, Master, when saw we thee an hungry, and fed *thee*? or thirsty, and gave *thee* drink? When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee*? Or when saw we thee sick, or in prison, and came to thee? And the King shall answer, Truly, I say to you, Inasmuch as ye have done *it* to one of the least of these my brethren, ye have done *it* to me.

SELECTION XIX.

Those of imperfect or impure character, however great their pretensions of faith and piety, cannot be admitted into the kingdom of God.

THEN shall he say also to them on the left hand, Depart from me, ye cursed, into the enduring fire of Gehenna, prepared for Satan and his followers. For I was an hungry, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

2 Then shall they also answer him, saying, Master, when saw we thee an hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister to thee? Then shall he answer them, saying, Truly I say to you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me.

3 And these shall go away into enduring retribution: but the righteous into life everlasting.

4 Then shall the kingdom of heaven be likened unto ten virgins, who took their lamps, and went forth to meet the bridegroom: five of them were wise, and five *were* foolish.

5 They that *were* foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps.

6 While the bridegroom tarried, they all slumbered and slept: and at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

7 Then all those virgins arose, and

trimmed their lamps. And the foolish said to the wise, Give us of your oil ; for our lamps are gone out. But the wise answered, *Not so* ; lest there be not enough for us and you : but go ye rather to them that sell, and buy for yourselves.

8 While they went to buy, the bridegroom came ; and they that were ready went in with him to the marriage : and the door was shut.

9 Afterward came also the other virgins, saying, Master, Master, open to us. But he answered, Truly I say to you, I know you not.

10 Then said one to him, Master, are there few that be saved ? And he answered, Strive to enter in at the strait gate : for many will seek to enter in, and shall not be able.

11 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Master, Master, open to us ; and he shall answer and say to you, I know you not whence ye are : then will ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he will say, I tell you, I know you not whence ye are ; depart from me, all workers of iniquity.

12 There will be weeping and gnashing of teeth, when ye see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you thrust out. They shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God : and, behold, there are last which shall be first, and there are first which shall be last.

13 Therefore be ye ready : for in such an hour as ye think not the son of man cometh. Who is a faithful and wise servant, whom his master hath made ruler over his household, to give them meat in due season ? Blessed is that servant, whom his master when he cometh shall find so doing : truly I say to you, That he shall make him ruler over all his goods.

14 But if that evil servant shall say in his heart, My master delayeth his coming ; and shall begin to smite his fellowservants, and to eat and drink with the drunken : the master of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of : and shall cut him asunder, and appoint him his portion with the hypocrites : there shall be weeping and gnashing of teeth.

SELECTION XX.

Jesus shows that it belongs to God to reward every man according to his works.

FOR the kingdom of heaven is like unto a man *that* is an householder, who went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard.

2 And he went out about the third hour, and saw others standing idle in the market place, and said to them : Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

3 Again he went out about the sixth and ninth hour, and did likewise.

4 And about the eleventh hour he

went out, and found others standing idle, and saith to them, Why stand ye here all the day idle? They say to him, Because no man hath hired us. He saith to them, Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive.

5 So when even was come, the master of the vineyard saith to his steward, Call the laborers, and give them *their* wages, beginning from the last to the first.

6 And when they came that *were hired* about the eleventh hour, they received every man a penny. When the first came, they supposed that they should have received more; but they likewise received every man a penny: and when they had received it, they murmured against the good-man of the house, saying, These last have wrought *but* one hour, and thou hast made them equal unto us, who have borne the burden and the heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take *that* thine *is*, and go thy way: I will give to these last, even as to thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

7 *The kingdom of heaven is* as a man travelling into a far country, *who* called his own servants, and delivered to them his goods. To one he gave five talents, to another two, and to another one; to every man according to his several ability: and straightway took his journey.

8 Then he that had received the five talents went and traded with the same, and made *them* other five talents. Likewise he that *had received*

two, he also gained other two. But he that had received one went and digged in the earth, and hid his master's money.

9 After a long time the master of those servants cometh, and reckoneth with them. And he that had received five talents came and brought other five talents, saying, Master thou deliveredst to me five talents: behold, I have gained besides them five talents more. His master said to him, Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into thy master's joy.

10 He also that had received two talents came and said, Master, thou deliveredst to me two talents: behold, I have gained two other talents besides them. His master said to him, Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into thy master's joy.

11 Then he who had received the one talent came and said, Master, I knew thee that thou art an hard man, reaping where thou didst not sow, and gathering where thou didst not scatter: so I was afraid, and went and hid thy talent in the earth: lo, *there* thou hast *what is* thine. His master answered, *Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I did not scatter: thou oughtest at least to have put my money at the exchangers:* *then* at my coming I should have received mine own with usury. Take therefore the talent from him, and give it

to him who hath ten talents. For to every one that hath *improved* shall be given, and he shall have abundance: but from him that hath not *improved* shall be taken away even that which he hath. And cast ye the unprofitable servant out into the darkness: there shall be weeping and gnashing of teeth.

SELECTION XXI.

Jesus shows that God will seek for his lost and prodigal children until every one of them is found.

THEN drew near all the publicans and sinners to hear him: and the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

2 And he spake this parable unto them: What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found *it*, he layeth *it* on his shoulders, rejoicing. And when he cometh home, he calleth together *his* friends and neighbors, saying to them, Rejoice with me; for I have found my sheep which was lost.

3 I say to you, that likewise joy shall be in heaven over one transgressor that repenteth, more than over ninety and nine just persons, who need no repentance.

4 Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it*? And when she hath found *it*, she calleth *her* friends and neighbors together, saying, Rejoice

with me; for I have found the piece which I had lost.

5 Likewise, I say to you, there is joy in the presence of the angels of God over one transgressor that repenteth.

6 And he said, A certain man had two sons: and the younger of them said to *his* father, Father, give me the portion of goods that falleth to me. And he divided unto them *his* living.

7 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have eaten the pods of the carob tree that the swine did eat: but no man gave even these to him.

8 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say to him, Father, I have transgressed against heaven and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants.

9 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said to him, Father, I have transgressed against heaven, and in thy sight, and am no more worthy

to be called thy son. But the father said to his servants, Bring forth the best robe, and put *it* on him; and put a ring on his hand, and shoes on *his* feet: and bring hither the fatted calf, and kill *it*; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

10 Now the elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing: so he called one of the servants, and asked what these things meant. And he said, Thy brother is come and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in: therefore came his father out, and in-treated him.

11 And he said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: yet thou never gavest me a kid, that I might make merry with my friends. As soon, however, as this thy son, who hath devoured thy living with harlots, came, thou didst kill for him the fatted calf.

12 And he said to him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

SELECTION XXII.

Jesus supposed by his friends to be insane, and by his enemies to be possessed of a demon.

AND the multitude came together again, so that they could not so much as eat bread: and when his

friends heard of *it*, they went out to lay hold on him: for they said, He is beside himself. For neither did his brethren believe in him.

2 There came then his brethren and his mother, and, standing without, sent a message to him, to call him out. And the multitude sat about him: and it was said to him, Behold, thy mother and thy brethren without seek for thee. He answered them, saying, Who is my mother or my brethren? and looking round on them who sat about him, he said, Behold my mother and my brethren! for whosoever shall do the will of God, the same is my brother, and my sister, and mother.

3 And the scribes who came down from Jerusalem said, He hath Beelzebub, and by the prince of the demons casteth he out demons.

4 And he called them, and said to them in parables, How can Satan cast out Satan? If a kingdom be divided against itself, that kingdom cannot stand: if a house be divided against itself, that house cannot stand: and if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

5 No one can enter into a strong man's house, and spoil his goods, except he first bind the strong man; then he can spoil his house.

6 Truly I say to you, All sins shall be forgiven to the sons of men, and blasphemies wherewith soever they shall blaspheme: but he that shall blaspheme against the Holy Spirit hath never forgiveness, but is in danger of eternal condemnation. (Because they said, He hath an unclean spirit.)

7 Either the tree is good, and its fruit good ; or else the tree is corrupt, and its fruit corrupt : for the tree is known by its fruit.

8 O generation of vipers, how can ye, being evil, speak good things ? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things : and an evil man out of the evil treasure bringeth forth evil things.

9 I say to you, That every idle word that men speak, they shall give account thereof in the day of judgment : for by thy words thou shalt be justified, and by thy words thou shalt be condemned.

10 Which of you convinceth me of error ? And if I speak the truth, why do ye not believe me ? He that is of God heareth God's words : ye therefore hear *them* not, because ye are not of God.

11 Then answered the Jews, Say we not well that thou art a Samaritan, and hast a demon ? Jesus answered, I have not a demon ; but I honor my Father, and ye dishonor me. I seek not mine own glory : there is one that seeketh and judgeth. Truly, truly, I say to you, If a man keep my saying, he shall never die.

12 Then said the Jews to him, Now we know thou hast a demon. Abraham is dead, and the prophets ; and thou sayest, If a man keep my saying, he shall never die. Art thou greater than our father Abraham, who is dead ? and the prophets are dead : whom makest thou thyself ?

13 Jesus answered, If I honor myself, my honor is nothing : it is my Father that honoreth me ; of whom

ye say, that he is your God : yet ye have not known him ; but I know him : and if I should say, I know him not, I would be a liar like unto you : I know him, and keep his word.

14 Your father Abraham desired to see my day : and he saw *it*, and was glad. Then said the Jews to him, Thou art not yet fifty years old, and hast thou seen Abraham ? Jesus answered, Truly, truly, I say to you, I am, before Abraham was. Then took they up stones to cast at him : but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

SELECTION XXIII.

Jesus shows that whosoever will enter into the kingdom of God must be born again of the spirit of boldness, of self-denial, and of willingness to suffer oppositions and persecutions for truth's sake.

NEVERTHELESS among the chief rulers even, many believed on him ; but because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue : for they loved the approval of men more than the approval of God.

2 There was a man of the Pharisees, named Nicodemus, a ruler of the Jews : the same came by night to Jesus, and said to him, Rabbi, we know that thou art a teacher come from God : for no man can do these wonders that thou doest, except God be with him. Jesus answered, Truly, truly, I say to thee, Except a man be born anew, he cannot see the kingdom of God.

3 Nicodemus said to him, How can a man be born when he is old ? can he enter the second time into his

mother's womb, and be born? Jesus answered, Truly, truly I say to thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God: for that which is born of flesh is flesh; and that which is born of Spirit is spirit. Do not marvel that I said to thee, Ye must be born again: for the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

4 Nicodemus answered, How can these things be? Jesus said to him, Art thou a teacher in Israel, and knowest not these things?

5 And one came and said to him, Good Master, what good thing shall I do, that I may have eternal life? And he said to him, Why callest thou me good? *there is* none good but one, *that is*, God: however, if thou wilt enter into life, keep the commandments. He said to him, Which? Jesus said, Thou shalt do no murder, Thou shall not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and *thy* mother: and, Thou shalt love thy neighbor as thyself. The young man replied, All these have I kept from my youth up: what lack I yet? Jesus said to him, If thou wilt be perfect, go sell that thou hast, and distribute it to the poor, so that thou shalt have treasure in heaven: then come *and* follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions.

6 Then said Jesus to his disciples,

Truly I say to you, That a rich man shall hardly enter into the kingdom of heaven: again I say to you, It is easier for a camel to go through the eye of a needle, than for a man who loves riches to enter into the kingdom of God.

7 Then answered Peter, Behold, we have forsaken all, and followed thee; what shall we have therefore? Jesus said to them, Truly I say to you, That ye who have followed me, in the regeneration when the son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

8 Then came to him the mother of Zebedee's children with her sons, bowing before him, and desiring a certain thing of him. And he said to her, What wilt thou? She answered, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They replied, We are able. And he said to them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father.

9 When the ten heard this, they were moved with indignation against the two brethren: but Jesus called them *to him*, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they

that are great exercise authority. Let it not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: Even as the son of man came not to be ministered to, but to minister, and to give his life a ransom for many.

10 And he said to them all, If any man will come after me, let him deny himself, take up his cross daily, and follow me. Whosoever will preserve his life shall lose it: but whosoever will sacrifice his life for my sake, the same shall save it. What is a man advantaged, if he gain the whole world, and lose himself, or be cast away? Whosoever shall be ashamed of me and of my words, of him shall the son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels.

SELECTION XXIV.

Jesus shows that sooner or later God will recompense those who live selfish, unprofitable, and unjust lives.

THERE were present at that season some that told him of the Galilæans, whose blood Pilate had mingled with their sacrifices: and Jesus said, Suppose ye that these Galilæans were transgressors above all the other Galilæans, because they suffered such things? I tell you, Nay: but, except ye repent, ye shall all likewise perish. Or those eighteen upon whom the tower in Siloam fell, and slew them, think ye that they were transgressors above all the others who dwelt in Jerusalem? I

tell you, Nay: but, except ye repent, ye shall all likewise perish.

2 He spake also this parable; a certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, but found none. Then said he to the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? And he replied, Master, let it alone this year also, till I shall dig about it, and enrich it. And if it bear fruit well: if not then after that thou shalt cut it down.

3 And he spake a parable to them, saying, The ground of a certain rich man brought forth plentifully: and he thought within himself, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my storehouses and build greater; there will I bestow all my fruits and my goods: and I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

4 But God said to him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

5 So is every one that layeth up treasure for himself, and is not rich toward God.

6 There was a certain rich man who was clothed in purple and fine linen, and fared sumptuously every day. And there was a certain beggar named Lazarus, who was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: more-

over the dogs came and licked his sores.

7 And it came to pass, that the beggar died, and was carried by angels into Abraham's bosom. The rich man also died, and was buried; and in Hades he lifted up his eyes, being in torments, and saw Abraham afar off, and Lazarus in his bosom: and he cried out and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

8 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed: so that they who would pass from hence to you cannot; neither can they pass to us, that *would come* from thence.

9 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may warn them, lest they also come into this place of torment.

10 Abraham said to him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one appeared to them from the dead, they would repent. And he said to him, If they hear not Moses and the prophets, neither will they be persuaded, though one appeared from the dead.

11 The men of Nineveh shall rise in judgment with this generation,

and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

12 The queen of the south shall rise up in judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

13 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and finding none. Then he said, I will return into my house from whence I came out; and when he cometh he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first.

14 He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

15 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

16 And the Pharisees also, who were covetous, heard all these things: and they derided him. And he said to them, Ye are they who justify

yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.

SELECTION XXV.

Jesus teaches forgiveness, and shows that every man must be his own judge, and every man's conscience his only judgment-bar.

TAKE heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent: thou shalt forgive him.

2 And the apostles said to him, Master, increase our faith. Jesus replied, I say not to thee, Until seven times only; but, Until seventy times seven.

3 Therefore is the kingdom of heaven likened unto a certain king, who would take account of his servants.

4 And when he had begun to reckon, one was brought to him, who owed him ten thousand talents. But forasmuch as he had not to pay, his master commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and did him homage, saying, Master, have patience with me, and I will pay thee all. Then the master of that servant was moved with compassion, and loosed him, and forgave him the debt.

5 But the same servant went out, and found one of his fellowservants, who owed him an hundred pence:

and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt.

6 So when his fellowservants saw what was done, they were very sorry, and came and told to their master all that was done. Then his master, after that he had called him, said to him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee? And his master was wroth, and delivered him to servitude till he should pay all that was due to him.

7 So likewise shall my heavenly Father do also to you, if ye from your hearts forgive not every one his brother their trespasses.

8 The scribes and Pharisees brought to him a woman taken in adultery; and when they had set her in the midst, they said to him, Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

9 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. So when they continued asking him, he lifted up himself, and said to them, He that is without error among you, let

him first cast a stone at her: and again he stooped down, and wrote on the ground.

10 And they who heard it, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* to the last: and Jesus was left alone, and the woman standing in the midst.

11 When Jesus had lifted up himself, and saw none but the woman, he said to her, Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Master. And Jesus said to her, Neither do I condemn thee: go, and transgress no more.

12 Then spake Jesus again to them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. The Pharisees therefore said to him, Thou bearest record of thyself; thy record is not true. Jesus answered, Though I bear record of myself, *yet* my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

13 Ye judge after the flesh; I judge no man. And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.

14 And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: neither should ye say, Lo here! or, Lo there! for, behold, the kingdom of God is within you.

SELECTION XXVI.

Jesus teaches humility, disinterestedness, vigilance, improvement of opportunities and wise forethought.

1 AND he put forth a parable to those who were bidden, when he marked how they chose out the chief rooms at supper; saying,

2 When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honorable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say to thee, Friend, go up higher: then shalt thou have honor in the presence of them that sit at meat with thee.

3 Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

4 Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbors; lest they also bid thee again, and a recompence be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; they cannot recompense thee: but thou shalt be recompensed at the resurrection of the just.

5 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; provide yourselves

bags which wax not old, a treasure in the heavens that saileth not, where no thief approacheth, neither moth corrupteth.

6 For where your treasure is, there will your heart be also. Let your loins be girded about, and *your* lights burning: and ye yourselves like unto men that wait for their master, when he will return from the wedding; that when he cometh and knocketh, they may open to him immediately.

7 Blessed are those servants, whom the master when he cometh shall find watching: truly I say to you, that he shall gird himself, and make them sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants.

8 And this know, that if the goodman of the house had known at what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Then Peter said to him, Master, speakest thou this parable to us, or even to all? And the Master said, Who then is that faithful and wise steward, whom his master shall make ruler over his household, to give *them* *their* portion of meat in due season? Blessed is that servant, whom his master when he cometh shall find so doing. Of a truth I say to you, that he will make him ruler over all that he hath.

9 But if that servant say in his heart, My master delayeth his coming; and shall begin to beat the menservants and maidens, and

to eat and drink, and to be drunken; the master of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

10 And that servant, who knew his master's will, and prepared not *himself*, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For to whomsoever much is given, of him shall much be required: and to whom men have committed much, of him they will ask the more.

11 And when one of them that sat at meat with him heard these things, he said to him, Blessed is he that shall eat bread in the kingdom of God.

12 Then said he to him, A certain man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, Come: for all things are now ready.

13 And they all with one consent began to make excuse. The first said to him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. Another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come.

14 So that servant came, and showed his master these things. Then the master of the house being angry said to his servant, Go out

quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

15 And the servant said, Master, it is done as thou hast commanded, and yet there is room. And the master said to the servant, Go out into the highways and hedges, and constrain *them* to come in, that my house may be filled. For I say to you, That none of those men who were bidden shall taste of my supper.

16 And there went great multitudes with him: and he turned, and said to them, If any *man* come to me, and is not willing to forsake his father, and mother, and wife, and children, and brethren, and sisters, yea, to lay down his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, he cannot be my disciple.

17 Which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish *it*? Lest unfortunately, after he hath laid the foundation, and is not able to finish *it*, all that behold *it* begin to mock him, Saying, This man began to build, and was not able to finish.

18 Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

SELECTION XXVII.

Jesus teaches the simplicity of prayer; prays with his disciples on the mountain; and receives and blesses little children.

AND it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said to him, Master, teach us to pray, as John also taught his disciples.

2 And he said to them, When ye pray, say, Father, we hallow thy name. Thy kingdom come. Thy will be done in the earth as it is in the heavens. Grant us day by day our needful bread. And forgive us our errors; for we ourselves also forgive every one that trespasses against us. And bring us not into temptation; but deliver us from evil.

3 And he said to them, Which of you shall have a friend, and shall go to him at midnight, and say to him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say to you, Even though he will not rise and give, because he is your friend, yet because of your importunity he will rise and give as much as may be needed.

4 And I say to you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened to you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

5 If a son shall ask bread of any of you that is a father, will he give

him a stone? or if he ask a fish, will he for a fish give him a serpent? Or, if he shall ask an egg, will he offer him a scorpion? If ye then, being imperfect, know how to give good gifts to your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him.

6 And he spake a parable to them to this end, that men ought always to pray, and not to faint; saying, There was in a city a judge, who feared not God, neither regarded man: and there was a widow in that city; and she came to him, saying, Avenge me of mine adversary.

7 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

8 The Master said, Hear what the unjust judge says. And shall not God avenge his own elect, who cry day and night to him, though he bear long with them? I tell you that he will avenge them speedily.

9 And it came to pass about eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering.

10 And there appeared unto them Elias with Moses: and they were talking with Jesus. And Peter said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias. He knew

not what he was saying; for they were sore afraid.

11 While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. And there came a voice out of the cloud, saying, This is my beloved son, hear him. And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.

12 And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way? But they held their peace: for by the way they had disputed among themselves, who should be the greatest. And he sat down, and called the twelve, and said to them, If any man desire to be first, the same shall be last of all, and servant of all.

13 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said to them, Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

14 And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it he was much displeased, and said to them, Suffer the little children to come to me, and forbid them not: for of such is the kingdom of God. Truly I say to you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he

took them up in his arms, put *his* hands upon them, and blessed them.

15 Then said he to the disciples, It is impossible but that offences will come: but woe to *him*, through whom they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

SELECTION XXVIII.

The sum and substance of the commandments, and what it is to keep them.

AND one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

2 And Jesus answered him, The first of all the commandments *is*, Hear, O Israel; The Lord our God is one: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: that *is* the first commandment.

3 And the second *is* like it, *namely* this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.

4 And the scribe said to him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he. And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbor as himself, is more than all whole burnt offerings and sacrifices.

5 And when Jesus saw that he answered discreetly, he said to him,

Thou art not far from the kingdom of God.

6 And a certain lawyer stood up, and put him to the test, saying, Master, what shall I do to inherit eternal life? He said to him, What is written in the law? how readest thou? And he answered, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.

7 And he said to him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said to Jesus, And who is my neighbor?

8 Jesus answered, A certain *man* went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead. And by chance there came down a certain priest that way: and when he saw him he passed by on the other side. Likewise a Levite, when he was at the place, came and looked *on him*, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion *on him*, and went to *him*, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave *them* to the host, and said to him, Take care of him; and whatsoever thou spendest more, when I come again I will repay thee.

9 Which now of these three, think-

est thou, was neighbor to him that fell among the thieves? And he said, He that showed mercy on him. Then said Jesus to him, Go, and do thou likewise.

10 Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, who also sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving, and coming to him, said, Master, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. Jesus answered, Martha, Martha, thou art anxious and troubled about many things: only one thing is needful: and Mary hath chosen the good part, which shall not be taken away from her.

11 And Jesus said, while he taught in the temple, How say the scribes that Messiah is the son of David? For David himself said by the Holy Spirit, The LORD said to my Master, Sit thou on my right hand, till I make thine enemies thy footstool. David therefore himself calleth him Master; whence is he *then* his son?

12 And the common people heard him gladly. To them he said in his teaching, Beware of the scribes, who love to go in long clothing, and *love* salutations in the marketplaces, and the chief seats in the synagogues, and the uppermost rooms at feasts: who devour widows' houses, and for a pretence make long prayers: these shall receive greater condemnation.

13 Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and

many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. Then he called to him his disciples, and saith to them, Truly I say to you, That this poor widow hath cast more in, than all they who have cast into the treasury: for all *they* did cast in of their abundance; but she of her want did cast in all that she had, even all her living.

SELECTION XXIX.

Jesus teaches that we should always recognize divine authority and at the same time submit to lawful human authority.

AND it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him with the elders, and demanded of him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority? And he answered, I will also ask you one thing: The baptism of John, was it from heaven, or of men?

2 And they reasoned with themselves, saying, If we reply, From heaven; he will say, Why then believed ye him not? But if we say, Of men; all the people will stone us: for they are persuaded that John was a prophet. So they answered that they could not tell whence *it was*. And Jesus said to them, Neither tell I you by what authority I do these things.

3 Then began he to speak to the people this parable: A certain man planted a vineyard, and let it forth to husbandmen, and went into a far

country for a long time. And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent *him* away empty.

4 Again he sent another servant: and they beat him also, and entreated *him* shamefully, and sent *him* away empty. And again he sent a third: and they wounded him also, and cast *him* out.

5 Then said the master of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence *him* when they see him. But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours. So they cast him out of the vineyard and killed *him*.

6 What therefore shall the master of the vineyard do to them? They answered, He will miserably destroy those wicked men, and will let out *his* vineyard to other husbandmen, who shall render him the fruits in their seasons.

7 Jesus said to them, Did ye never read in the scriptures, The stone which the builders rejected, the same has become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I to you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. Whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will scatter him as dust. And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

8 And they watched *him*, and sent forth spies, who should feign themselves sincere men, that they might take hold of his words, and so might deliver him to the power and authority of the governor. And they asked him, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly: Is it lawful for us to give tribute to Cæsar, or not?

9 But he perceived their craftiness, and said to them, Why tempt ye me? Show me a penny. Whose image and superscription hath it? They answered, Cæsar's. And he said to them, Render therefore to Cæsar the things which are Cæsar's, and to God the things which are God's.

10 So they could not take hold of his words before the people: and they marvelled at his answers and held their peace.

11 Then spake Jesus to the multitude and to his disciples, saying, The scribes and the Pharisees sit in Moses' seat: Therefore whatsoever they bid you observe, *that* observe; but do not ye after their works: for they say and do not, and they bind heavy burdens, grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers.

12 But all their works they do to be seen of men: they make broad their phylacteries, enlarge the borders of their garments, and they love the uppermost rooms at feasts, the chief seats in the synagogues, greetings in the places of assembly, and to have men say to them, My Master, My Master. But be ye not called My

Master ; for one is your teacher, and all ye are brethren. And call no man on the earth your father ; for one is your father, even the Heavenly One. Neither be ye called leaders ; for ye have one leader, even Messiah.

SELECTION XXX.

Jesus shows that reason and the instincts of nature are the revelations and teachings of God.

THE Pharisees also with the Sadducees came, and tempting desired him that he would show them a sign from heaven. He answered and said to them, When *it* is evening, ye say, *It will be fair weather : for the sky is red.* And in the morning, *It will be foul weather to-day : for the sky is red and lowering.* And when *ye see* the south wind blow, ye say, There will be heat, and it cometh to pass. *Ye hypocrites, ye can discern the face of the sky and of the earth ; but how is it that ye do not discern this time ? Yea, and why even of yourselves judge ye not what is right ?*

2 When thou goest with thine adversary to the magistrate, *as thou art* in the way, give diligence that thou mayest be delivered from him ; lest he hand thee over to the judge, and the judge commit thee to the officer, and the officer cast thee into prison. I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

3 And the Pharisees came, and asked him, Is it lawful for a man to put away *his* wife ? putting him to the test. He answered, What did Moses command you ?

4 And they said, Moses suffered

to write a bill of divorce, and to put *her* away. Jesus answered, On account of the sensuality of your natures he wrote you this precept.

5 From the beginning of the creation God made them male and female : for this cause shall a man leave his father and mother, and cleave to his wife ; and they twain shall be one flesh : So then they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

6 And in the house his disciples asked him again of the same matter. And he said to them, Whosoever shall put away his wife, in order to marry another, committeth adultery against her. And if a woman shall put away her husband, in order to be married to another, she committeth adultery. And I say to you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery ; and whoso marrieth her who is put away for fornication, doth commit adultery.

7 Then came to him certain of the Sadducees, who deny that there is any existence after death, and they asked him, saying, Master, Moses wrote to us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up children to his brother.

8 Now there were seven brethren : the first took a wife and died without children. The second married her, and he died childless. And the third married her ; in like manner the seven also : and they left no children, and died. Last of all the

woman died also. Therefore in the future life whose wife shall she be? for seven had been married to her.

9 And Jesus answering said to them, The children of this world marry, and are given in marriage: but they who shall be accounted worthy to obtain that world, and the life from the dead, neither marry, nor are given in marriage: Neither can they die any more: for they are equal to the angels; and are the children of God, being children of the Immortal Life.

10 That the dead live again, even Moses showed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto him. Then certain of the scribes said to him, Teacher, thou hast answered well. And after that they durst not ask him any more questions.

11 When they were come to Capernaum, they that collected taxes came to Peter, and said, Doth not your master pay tax? He answered, Yes. And when he had come into the house, Jesus said to him, What thinkest thou, Simon? of whom do the kings of the earth take custom? of their own children, or of strangers? Peter answered, Of strangers. Jesus said to him, Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, cast an hook, and take the fish that first cometh up; when thou hast opened his mouth, thou shalt find a shekel: take that and give it to them for thee and me.

SELECTION XXXI.

Jesus proclaims God as an infinite Spirit of holiness and love.

JESUS left Judæa, and departed again into Galilee. And he must needs go through Samaria. Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

2 Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour. There cometh a woman of Samaria to draw water: Jesus said to her, Give me to drink. (His disciples had gone to the city to buy meat.)

3 Then said the woman to him, How is it that thou, being a Jew, askest drink of me, who am a woman of Samaria? for Jews have no dealings with Samaritans. Jesus answered, If thou knewst the gift of God, and who it is that is saying to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

4 The woman said to him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his children, and his cattle?

5 Jesus answered, Whosoever drinketh of this water will thirst again: but whosoever drinketh of the water that I shall give him will never thirst; the water that I shall give him will be in him a well of water springing up into everlasting life.

6 The woman said to him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain ; but ye say that in Jerusalem is the place where men ought to worship.

7 Jesus answered, Woman, believe me ; the hour is coming, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. The hour is coming, and even now is, when true worshippers shall worship the Father in spirit and in truth ; for the Father seeketh such. God is Spirit : and they that worship him must worship in spirit and in truth.

8 The woman said to him, I know that the Anointed cometh ; when he comes he will tell us every thing. Jesus answered, That am I, who speak to thee.

9 And upon this came his disciples, and marvelled that he talked with the woman : yet no man said, What seekest thou ? or, Why talkest thou with her ?

10 The woman then left her waterpot, and went into the city, and said to the men, Come, see a man who revealed to me all that ever I did : is not this the Anointed ? Then they went out of the city, and came to him.

11 Meanwhile his disciples prayed him, saying, Master, eat. But he said, I have meat to eat that ye know not of.

12 Therefore said the disciples one to another, Hath any man brought him *ought* to eat ? Jesus said to them, My meat is to do the will of him that sent me, and to finish his work.

13 Do not say, There are yet four

months before the harvest : for behold, I say, Lift up your eyes, and look on the fields ; they are white already to harvest. And he that reapeth shall receive wages, and gather fruit unto life eternal ; that both he that soweth, and he that reapeth may rejoice together.

14 And herein is that saying true, One soweth and another reapeth. I sent you to reap that whereon ye bestowed no labor : other men labored, and ye are entered into their labors.

15 And many of the Samaritans of that city believed on him for the report of the woman, who testified, He revealed to me all that ever I did. So when they came to him, they besought him that he would tarry with them : and he abode there two days. And many more believed because of his own words : and said to the woman, Now we believe, not because of thy report : for we have heard *him* ourselves, and know that this is indeed the Saviour of the world.

SELECTION XXXII.

Jesus shows that his teachings concerning God are the living water and bread which are able to communicate sustenance and life to the souls of men.

NOW the Jews' feast of tabernacles was at hand. His brothers therefore said to him, Depart hence, and go into Judæa, that thy followers may see the works that thou doest : for no man doeth any thing in secret, when he himself seeketh to be known openly. If thou canst do these things, show thyself to the world. For neither did his brothers believe in him.

2 Then Jesus said to them, My time has not yet come: but your time is always ready. The world cannot hate you; but me it hateth, because I testify of it, that its deeds are evil. Go ye up to this feast: I go not up, for my time has not yet come. When he had said these words to them, he remained in Galilee.

3 But when his brothers were gone up, then went he also up to the feast, not openly, but as it were in secret. And the Jews sought him at the feast, saying, Where is he? And there was much discussion among the people concerning him: for some said, He is a good man: others said, Nay, he deceiveth the people. But no man spake openly of him for fear of the Jews.

4 Now about the midst of the feast Jesus went up into the temple, and taught: and the Jews marvelled, saying, How knoweth this man letters, having never learned? Jesus answered them, My doctrine is not mine, but his that sent me: if any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself. He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

5 Then said they to him, What shall we do, that we may do the works of God? Jesus answered, This is the work of God, that ye believe him whom he hath sent.

6 They said therefore to him, What sign shonest thou then, that we may see, and believe thee? what

dost thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread out of heaven to eat.

7 Then Jesus said to them, Truly, truly, I say to you, Moses gave you not the real bread of heaven; but my Father giveth you true heavenly bread. The bread of God is that which cometh down from heaven, and giveth life to the world.

8 Then said they to him, Master, evermore give us this bread. And Jesus said to them, I am bread of life: he that cometh to me shall never hunger; and he that believeth in me shall never thirst: for I came from heaven, not to do mine own will, but the will of him that sent me.

9 The Jews then murmured at him, because he said, I am bread that came from heaven: and they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came from heaven?

10 Jesus answered, Murmur not among yourselves. No man can come to me, except he be drawn by the Father who sent me: and in the last day I will cause him to be exalted.

11 It is written in the prophets, And they shall all be taught of God. Every one therefore that hath heard, and learned of the Father, cometh to me: no one hath seen the Father, except he who is of God, he hath seen the Father. Truly, truly, I say to you, He that believeth hath everlasting life.

12 I am bread of life. Your fathers did eat manna in the wilder-

ness, and yet they died ; this is bread coming from heaven, that any one may eat of it, and not die. I am living bread that came from heaven : if any one eat of this bread, he shall live for ever. And the bread that I will give is my flesh, which I will give for the life of the world.

13 The Jews therefore strove among themselves, saying, How can this man give us *his* flesh to eat ? Then Jesus said to them, Truly, truly, except ye eat the flesh of the son of man, and drink his blood, ye shall have no life in you : whoso eateth my flesh, and drinketh my blood, hath eternal life ; and I will exalt him at the last day : for my flesh is meat indeed, and my blood is drink indeed.

14 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him :—even as the living Father hath sent me, and I live by the Father : so he that eateth me, even he shall live by me. This is bread from heaven : not as your fathers did eat, and died ; he that eateth of this bread shall live for ever.

15 These things said he in the synagogue, as he taught in Capernaum. And many of his disciples, when they heard it, said, This is a difficult saying ; who can understand it ? When Jesus knew that his disciples murmured at it, he said to them, It is the spirit that quickeneth, the flesh profiteth nothing : the words that I speak to you, *they* are spirit and *they* are life.

16 From that time many of his disciples went back, and walked no more with him. Then said Jesus to

the twelve, Will ye also go away ? Simon Peter answered, Master, to whom shall we go ? thou hast the words of eternal life.

SELECTION XXXIII.

Jesus shows that he is one with the Father in spirit and in purpose ; but denies the charge of putting himself on an equality with God.

THEN said they to him, Where is thy Father ? Jesus answered, Ye neither know me nor my Father : if ye had known my Father ye would have known me also.

2 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, putting himself on an equality with God.

3 Then answered Jesus, Truly, truly, I say to you, The son can do nothing of himself, but what he seeth the Father do. As the Father hath life in himself ; so hath he given to the son to have life in himself ; I can of mine own self do nothing : as I hear, I judge : and my judgment is just because I seek not mine own will, but the will of the Father who hath sent me. I and the Father are one.

4 Then the Jews took up stones again to stone him. Jesus said to them, Many good works have I showed you from my Father ; for which of those works do ye stone me ? The Jews answered, For a good work we stone thee not ; but for blasphemy, because thou, being a man, makest thyself a god. Jesus answered them, Is it not written in your law, I said, Ye are gods ?

If he called them gods, to whom the word of God came, and the scripture cannot be broken; say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am son of God?

5 If I do not the works of my Father, believe me not: but if I do, though ye believe not me, believe the works: that ye may know, and understand, that the Father is in me, and I in the Father.

6 Then said Jesus to them, When ye have lifted up the son of man, then shall ye know that I am nothing of myself, and do nothing of myself: as my Father hath taught me, I speak; and he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

7 As he spake these words, many believed on him. Then said he to those Jews who believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free. They answered him, We are Abraham's children, and were never in bondage to any man: how sayest thou, Ye shall be made free? Jesus answered, Truly, truly, I say to you, Whosoever committeth sin is the bond-slave of sin.

8 Then said they to him, We are not born of fornication; we have one Father, even God. Jesus said to them, If God were your Father, ye would love me: for I came from God; neither came I of myself, but he sent me. Why do ye not understand my speech? it is because ye do not attend to my words.

9 Then spake Jesus again to them, saying, I am a light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

10 Search the scriptures; in them ye think ye have eternal life: and they testify of me.

11 I receive not honor from men.

12 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

13 How can ye believe, who receive honor one of another, and seek not the honor that cometh from God only?

SELECTION XXXIV.

Jesus shows that the true shepherd of men is he who loves them unselfishly and is willing, if need be, to give his life for them.

T RULY, truly, I say to you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

2 But he that entereth in by the door is the shepherd of the sheep; to him the porter openeth; the sheep hear his voice: he calleth them by name, and leadeth them out.

3 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. A stranger will they not follow, but will flee from him: for they know not the voice of strangers.

4 This parable spake Jesus to them: but they understood not what things they were which he spake to them.

5 Then said Jesus to them again, I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

6 I am the good shepherd, for the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep.

7 I am the good shepherd, and know my *sheep*, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

8 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

9 But ye believe not, because ye are not of my sheep, as I said to you: My sheep hear my voice, and I know them, and they follow me: and I give to them eternal life, and they shall never perish, neither shall any *man* pluck them out of my hand. My Father who gave *them* me, is greater than all; and no man is able to pluck *them* out of my Father's hand.

10 Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me: and he that seeth me seeth him that sent me. I am come a light into the

world, that whosoever believeth on me should not abide in darkness. But if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

11 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; the Father who sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said to me, so I speak.

12 In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come to me, and drink. He that believeth on me, as the scripture hath said, out of his soul shall flow rivers of living water. This spake he of the Spirit, whom they that believe on him should receive.

13 Many of the people therefore, when they heard this saying, said, Of a truth this is a Prophet: others said, This is Messiah. But some said, Shall Messiah come out of Galilee? Hath not the scripture said, That Messiah cometh of the seed of David, and out of the town of Bethlehem, where David was? So there was a division among the people because of him: and some of them would have taken him; but no man laid hands on him.

14 Then came the officers to the chief priests and Pharisees; and they said to them, Why have ye not brought him? The officers answered,

Never man spake like this man. Then answered them the Pharisees, Are ye also deceived? Have any of the rulers or of the Pharisees believed on him? But this people who know not the law are cursed. Nicodemus said to them, (he that came to Jesus by night, being one of them,) doth our law judge *any* man, before it hear him, and know what he doeth? They answered, Art thou also of Galilee? Search and look: for out of Galilee ariseth no prophet.

15 And every man went to his own house.

SELECTION XXXV.

The common people love and honor Jesus, but he perceives that his enemies will soon put him to death.

THEN Jesus six days before the passover came to Bethany, where Lazarus was whom he had raised up from the dead. There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.

2 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odor of the ointment.

3 Then said one of his disciples, (Judas Iscariot, Simon's son, who afterward betrayed him.) Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

4 Then said Jesus, Let her alone: against the day of my burying hath

she kept this. The poor always ye have with you; but me ye have not always.

5 On the next day many people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet him, and cried, Hosanna, to the son of David: Blessed *is* he that cometh in the name of the Lord: Hosanna in the highest!

6 And as he went, they spread their clothes in the way: and when he had come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen, saying, Blessed is the king that cometh in the name of the Lord: peace in heaven, and glory in the highest.

7 And some of the Pharisees from among the multitude said to him, Master, rebuke thy disciples. And he answered, I tell you that, if these should hold their peace, the stones would immediately cry out.

8 And he went into the temple, and began to cast out them that sold therein, and them that bought; saying to them, It is written, My house is the house of prayer: but ye have made it a den of thieves.

9 And he taught daily in the temple. And the chief priests and the scribes and the chief of the people sought to destroy him, but could not decide what to do: for all the people were very attentive to hear him.

10 And when the chief priests and scribes saw the wonderful things that he did, and the children crying

in the temple, and saying, Hosanna to the son of David ; they were sore displeased, and said to him, Hearest thou what these say ? And Jesus said to them, Yea : have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise ?

11 From that time forth began Jesus to show to his disciples, how he must go to Jerusalem, and suffer many things of the elders and chief priests and scribes, and be put to death : Then Peter took him aside, and began to rebuke him, saying, Be it far from thee, Master : this shall not be to thee. But he turned, and said to Peter, Get thee behind me, Satan : thou art an offence to me : for thou considerest not the things that are of God, but those that are of men.

12 Then said Jesus to his disciples, If any *man* will come after me, let him deny himself, and take up his cross, and follow me. Whosoever will save his life shall lose it : and whosoever will lose his life for my sake shall find it. And what is a man profited, if he shall gain the whole world, and lose his own soul ? or what shall a man give in exchange for his soul ?

13 And Jesus said to them, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

SELECTION XXXVI.

Jesus weeps over Jerusalem, and foretells its destruction and the calamities of the Jewish nation.

AND as he went out of the temple, one of his disciples said to him, Master, see what manner of

stones and what buildings *are here !* Jesus answering said to him, Seest thou these great buildings ? there shall not be left one stone upon another, that shall not be thrown down.

2 And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things *which belong to thy peace !* but now they are hid from thine eyes. O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them who are sent to thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not ! Behold, your house is left to you desolate : for I say to you, Ye shall not see me henceforth, till ye shall exclaim, Blessed *is he* that cometh in the name of the Lord.

3 And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately, Tell us, when shall these things be ? and what *shall be* the sign when all these things shall be fulfilled ?

4 And Jesus answering them began to say, Take heed lest any *man* deceive you : for many shall come in my name, saying, I am Messiah ; and shall deceive many. And when ye shall hear of wars and rumors of wars, be ye not troubled : for *such things* must needs be ; but the end *shall not be yet*. For nation shall rise against nation, and kingdom against kingdom : and there shall be earthquakes in divers places, and there shall be famines and troubles :

these *are* the beginnings of sorrows.

5 But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them. For the gospel must first be published among all nations.

6 But when they shall lead *you*, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Spirit.

7 Now the brother shall betray the brother to death, and the father the son; and children shall rise up against *their* parents, and shall cause them to be put to death.

8 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and *some* of you shall they cause to be put to death. And ye shall be hated of all *men* for my name's sake: but there shall not an hair of your head perish. In your patience shall ye possess your souls.

9 Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer *is* nigh: likewise ye, when ye shall see all these things, know that it is near, *even* at the doors. Truly I say to you, This generation shall not end, till all these things be fulfilled.

10 Heaven and earth shall pass away, but my words shall not pass away.

11 Take heed to yourselves, lest at any time your hearts be over-

charged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the son of man.

12 Then one of the twelve, called Judas Iscariot, went to the chief priests, and said to *them*, What will ye give me, and I will deliver him to you? And they covenanted with him for thirty pieces of silver: and he promised, and sought opportunity to betray him to them in the absence of the multitude.

SELECTION XXXVII.

Jesus' last evening with his disciples; he explains the necessity of his death, as a testimony and seal to the truth he had taught; assures his disciples that the Father is revealed through him, and tells them that the spirit of Truth will be their Helper and Guide.

NOW the first day of the feast of unleavened bread the disciples came to Jesus, saying, Where wilt thou that we prepare for thee to eat the passover? And he replied, Go into the city to such a man, and say to him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples. The disciples did as Jesus had appointed them, and made ready the passover.

2 And in the evening he cometh with the twelve: and as they sat and did eat, Jesus said, The hour is come, that the son of man should

be glorified. Truly, truly, I say to you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that sacrificeth his life in this world shall keep it unto life eternal.

3 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will the Father honor.

4 Now is my soul troubled: What shall I say? Shall I say, Father, save me from this suffering? But for this cause came I to this hour. Now is the judgment of this world: now shall the prince of this world be rejected. And I, if I be lifted up from the earth, will draw all *men* unto me.

5 Little children, yet a little while I am with you. Ye shall seek me: and as I said to the Jews, Whither I go, ye cannot come; so now I say to you. A new commandment I give to you, That ye love one another; as I have loved you, that ye also love one another. By this shall all *men* know that ye are my disciples, if ye have love one to another.

6 Let not your heart be troubled: ye have faith in God, believe therefore what I now say. In my Father's house are many mansions: if *it were not so*, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you to myself; that where I am, *there* ye may be also. Whither I go ye know, and the way ye know.

7 Thomas said to him, Master, we

know not whither thou goest; and how can we know the way? Jesus answered, I am the way, the truth, and the life; by me every man may come to the Father.

8 Philip said to him, Master, show us the Father, and it sufficeth us. Jesus answered, Have I been so long with you, and yet hast thou not known me, Philip? Believest thou not that I am in the Father, and the Father in me? the words that I speak to you I speak not of myself: the Father that dwelleth in me, he doeth the work. He that hath seen me hath seen the Father; how sayest thou *then*, Show us the Father? Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake. At that day ye shall know that I *am* in the Father, and ye in me, and I in you.

9 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of the Father; and I will love him, and will manifest myself to him. Judas said to him, (not Iscariot,) Master, how is it that thou wilt manifest thyself to us, and not to the world? Jesus answered, If a man love me, he will keep my words: and my Father will love him, and we will come to him, and make our abode with him.

10 Truly, truly, I say to you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go to the Father.

11 If ye love me, keep my commandments: and I will pray the Father, and he shall give you another

helper, that will abide with you forever, *even* the spirit of Truth; which the world cannot receive, because it seeth it not, neither knoweth it: but ye know it, for it dwelleth with you, and is in you.

12 I will not leave you bereaved: I will come to you. Yet a little while, and the world shall see me no more; but ye shall see me: because I live, ye shall live also.

13 He that loveth me not keepeth not my words: and the word which ye hear is not mine, but the Father's who sent me.

14 These things have I spoken to you, being present with you. But the helper, *which is* the spirit of the Holy One, which the Father will send in my stead, shall teach you all things, and bring all things to your remembrance, whatsoever I have said to you.

15 Peace I leave with you, my peace I give to you: not as the world giveth, give I to you. Let not your heart be troubled, neither let it be afraid.

16 Ye have heard how I said to you, I go away, and come *again* to you. If ye loved me, ye would rejoice, because I said, I go to the Father: for the Father is greater than I.

SELECTION XXXVIII.

Jesus shows that love among his disciples for one another, and for him, will cause them to be like branches abiding in their vine, and bringing forth much fruit.

I AM the true vine, and my Father is the husbandman. Every one of my branches that beareth not fruit he taketh away: and every branch that

beareth fruit he purifieth, that it may bear more fruit. Now ye are purified through the word which I have spoken to you.

2 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for separated from me, ye can accomplish nothing. If one abide not in me, he is cast forth as a branch, and is withered; and men gather it, and cast it into the fire, and it is burned.

3 If ye abide in me, and my words abide in you, ask what ye will, and it shall be done to you.

4 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

5 As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall continue in my love; even as I have kept my Father's commandments, and continue in his love.

6 These things have I spoken to you, that my joy might remain in you, and that your joy might be full. My commandment is, That ye love one another, as I have loved you: greater love hath no man than this, that he lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you.

7 I call you not servants; for the servant knoweth not what his master doeth: I have called you friends; for all things that I have heard of my Father I have made known to you. Ye did not choose me, but I chose

you, and commissioned you, that ye should go and bear fruit, and your fruit should remain; so that whatsoever ye should request from the Father, in my name, he would grant it to you.

8 These things I command you, Love ye one another: If the world hate you, ye know that it hated me before *it hated* you: if ye were of the world, the world would love his own: because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

9 Remember the word that I said to you, The servant is not greater than his master. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also: all these things will they do to you for my name's sake, because they know not him that sent me.

10 If I had not come and spoken to them, they had not had sin: but now they have no excuse for their sin. He that hateth me hateth my Father also. If I had not done among them works which no other man did, they had not had sin: but now have they both seen and hated both me and my Father. The word is fulfilled that is written in their law, They hated me without cause.

11 These things have I spoken to you, that ye should not be discouraged. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service: and these things will they do to you, because they have not known the Father, nor me.

12 Truly, truly, I say to you, that

ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereh no more the anguish, for joy that a man is born into the world. Even so ye now have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man shall take from you.

13 But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. Because I have said these things to you, sorrow hath filled your heart. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the helper will not come to you: but if I depart, I will send it to you. And when it is come, it will convict the world of sin, and of righteousness, and of judgment.

14 I have yet many things to say to you, but ye cannot bear them now. Howbeit when that one, the spirit of Truth, is come, it will guide you into all truth: for it shall not speak of itself; but whatsoever it shall hear, it shall speak, and show you things to come.

15 His disciples said to him, Lo, now speakest thou plainly, and speakest no proverb. Now we are sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered

them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone. Yet I shall not be alone, because the Father will be with me.

16 These things I have spoken to you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

SELECTION XXXIX.

By bread and wine Jesus symbolizes his approaching death; and by washing his disciples' feet he teaches humility and mutual service.

AND as they did eat, Jesus took bread, and blessed, and break it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he handed it to them: and as they drank of it, he said, This is the new covenant of my blood, which is shed for many. Truly I say to you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

2 And while they were eating, he said, Truly I say to you, that one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say to him, Master, is it I? He answered, He that dippeth his hand with me in the dish, the same shall betray me. The son of man goeth as it is written of him: but woe to that man by whom the son of man is betrayed! it had been good for that man if he had not been born. Then Judas said,

Master, is it I? He answered, Thou hast confessed it.

3 Then said Jesus to him, That thou doest, do quickly. Now no man at the table knew for what intent he spake this to him: some of them thought, because Judas had the bag, that Jesus had said to him, Buy those things that we have need of against the feast; or, that he should give something to the poor.

4 Supper being ended, the tempter having now put into the heart of Judas Iscariot, Simon's son, to betray him; Jesus knowing that the Father had given all things into his hands, and that he came from God, and went to God; he arose from supper, laid aside his garments, took a towel, and girded himself. After that he poured water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded: when he came to Simon Peter, Peter said to him, Master, dost thou wash my feet? Jesus answered, What I do thou knowest not now; but thou shalt know hereafter. Peter said, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Peter said to him, Master, not my feet only, but also my hands and my head.

5 After he had washed their feet, and had taken his garments, and was set down again, he said to them, Know ye what I have done to you? Ye call me Master and Teacher; and ye say well; for so I am. If I then, your Teacher and Master, have washed your feet, ye also ought to wash one another's feet. I have

given you this example, that ye should do as I have done to you. Truly, truly, I say to you, The servant is not greater than his master; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them.

SELECTION XL.

With prayer and singing Jesus closes his interview with his disciples, and departs with them into an adjoining garden.

THESE words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy son, that thy son also may glorify thee. As thou hast given him power over all human kind, that he should bring eternal life to as many as thou hast appointed to him: and this is life eternal, that they might know thee the only true God, and him whom thou hast sent forth, even Jesus the Anointed. I have glorified thee on the earth: I have finished the work which thou gavest me to do: and now, Father, glorify thou me thine own self, with the glory which I had in thy keeping before the world was. I have manifested thy name to the men whom thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

2 I am no longer in the world, but the se are in the world, and I come to thee. Holy Father, keep in thy name them that thou hast given me, that they may be one even as we are. While I was with them in the world, I guarded them in thy name: those that thou gavest me I have guarded, and none of them is

lost, but the son of perdition. And now come I to thee; these things have I spoken in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world: sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world: for their sakes I sanctify myself, that they also might be sanctified through the truth.

3 Now they have known that all things whatsoever thou hast given me are from thee, for I have given to them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and have believed that thou didst send me. I pray for them: not for the world do I now pray, but for them whom thou hast given me; they are thine: for all mine are thine, and thine are mine; and I am glorified in them all.

4 Neither pray I for these alone, but for them also who shall believe on me through their word; that they all may be one; even as thou, Father, art in me, and I in thee, that they in like manner may be one in us: that the world may believe that thou didst send me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made per-

fect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

5 Father, I desire that they also, whom thou hast given me, be with me where I am; and that they may behold the glory which thou hast given me: for thou didst love me before the foundation of the world. Righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. I have declared to them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

6 When they had sung an hymn, they went out into the mount of Olives. And Jesus said to them, All ye shall be offended because of me this night: as it is written, I will smite the shepherd, and the sheep shall be scattered. But Peter said to him, Although all shall be offended, yet will not I. Jesus answered, Truly I say to thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

SELECTION XLI.

Jesus spends the night in prayer and sorrow; is apprehended by his enemies, and led away to the Assembly of the Jews.

JESUS went forth with his disciples over the brook Cedron, where was a garden, into which he entered, with his disciples. Judas

also, who betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples. And they came to a place which was called Gethsemane: and he said to his disciples, Sit ye here, while I shall pray.

2 And he taketh with him Peter and James and John, and began to be in great anguish, and to be full of sorrow; and he said to them, My soul is exceedingly sorrowful unto death: tarry ye here, and watch.

3 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible to thee; take away this cup from me: nevertheless not what I will but what thou wilt.

4 And he came and found them sleeping, and said to Peter, Simon, sleepest thou? couldst not thou watch one hour? Watch and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak.

5 And again he went away, and prayed, and spake the same words, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. And there appeared an angel to him from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

6 And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.

7 And he came the third time, and said to them, Sleep on now, and

take *your* rest : it is enough, the hour is come ; behold, the son of man is betrayed into the hands of sinners. Rise up, let us go ; lo, he that betrayeth me is at hand.

8 Judas then, having received a band of *men* and officers from the chief priests and Pharisees, came thither with lanterns and torches and weapons. And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he ; take him, and lead *him* away safely. And forthwith he came to Jesus, and said, Hail, master ; and kissed him. But Jesus said to him, Judas, betrayest thou the son of man with a kiss ?

9 Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. Then said Jesus to Peter, The cup which my Father hath given me, shall I not drink it ? Put up again thy sword into its place : for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels ?

10 Then Jesus said to the chief priests, and captains of the temple, and the elders, who were come to him, Have ye come out, as against a thief, with swords and staves ? When I was daily with you in the temple, ye stretched forth no hands against me : but this is your hour, and the power of darkness.

11 Then took they him, and led *him*, and brought him into the high priest's house.

12 And all his disciples forsook him and fled.

SELECTION XLII.

The trial and condemnation of Jesus.

AND they led Jesus away to the high priest : and with him were assembled all the chief priests and the elders and the scribes. And Peter followed him afar off, even into the palace of the high priest : and he sat with the servants, and warmed himself at the fire.

2 Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death ; but found none : yea, though many false witnesses came, yet found they none. At last came two false witnesses, and said, This fellow said, I am able to destroy the temple of God, and to build it in three days. And the high priest arose, and said to him, Answerest thou nothing ? what is it which these witness against thee ?

3 But Jesus held his peace. And the high priest said to him, I adjure thee by the living God, that thou tell us whether thou be Messiah, son of God. Jesus answered him, Thou hast said : nevertheless I say to you, Hereafter shall ye see the son of man sitting on the right hand of power, and revealed in the clouds of heaven.

4 Then the high priest rent his clothes, saying, He hath spoken blasphemy ; what further need have we of witnesses ? behold, now ye have heard his blasphemy. What think ye ? They answered and said, He is guilty of death.

5 The high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly to the world ; I ever taught in the

synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them who heard me, what I have said to them: behold, they know what I said.

6 And when he had thus spoken, one of the officers who stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? Jesus said to him, If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?

7 And some began to spit on him, and to cover his face, and to buffet him, and to say to him, Prophesy: and the servants did strike him with the palms of their hands.

8 And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee? And many other things blasphemously spake they against him.

9 When the morning had come, all the chief priests and elders of the people took counsel against Jesus to put him to death: and when they had bound him, they led *him* away, and delivered him to Pontius Pilate the governor.

10 And when he was accused of the chief priests and elders, he answered nothing. Then said Pilate to him, Hearest thou not how many things they witness against thee? And he answered him also never a word; insomuch that the governor marvelled greatly.

11 And they began to accuse him, saying, We found this *fellow* perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is an anointed king.

12 Pilate therefore said to him, Art thou a king then? Jesus answered, Thou sayest that I am a king: but this is the end for which I was born, and for this cause came I into the world, that I should bear witness to the truth. And every one that is of the truth heareth my voice. Pilate said to him, What is truth? And when he had said this, he went out to the Jews, and said to them, I find in him no fault *at all*.

13 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man were a Galilæan. And as soon as he knew that he belonged to Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

14 And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long *season*, because he had heard many things of him; and he hoped to have seen some wonders wrought by him. So he questioned him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him: and Herod with his men of war set him at nought, and mocked *him*, and arrayed him in a gorgeous robe, and sent him again to Pilate.

15 Now at *that* feast the governor was wont to release to the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas: therefore when they were gathered together, Pilate said to them, Whom will ye that I release unto you? Barabbas, or Jesus who is called Messiah? (For he knew that

for envy they had delivered him.)

16 But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor again said to them, Whether of the twain will ye that I release to you? They said, Barabbas. Pilate said to them, What shall I do then with Jesus who is called Messiah? *They* all answered, Let him be crucified. And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

17 When Pilate saw that he could prevail nothing, but *that* rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children.

18 Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.

SELECTION XLIII.

*Peter denies Jesus and repents; Judas repents and hangs himself; Jesus is scourged, crucified, and temporarily placed in a sepulchre close at hand.**

NOW Peter sat without in the palace: and a damsel came to him, saying, Thou also wast with Jesus of Galilee. But he denied before them all, saying, I know not what thou sayest. And when he had gone out into the porch, another maid saw him, and said to them that were there, This fellow was also with Jesus of Nazareth. And again he de-

nied with an oath, I do not know the man.

2 And after awhile came they that stood by, and said to Peter, Surely thou also art *one* of them; for thy speech betrayeth thee. Then began he to curse and to swear, and to say, I know not the man. And immediately the cock crew. And Peter remembered the word of Jesus, who said to him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

3 Then Judas, who had betrayed Jesus, when he saw that he was condemned, repented, and brought the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed innocent blood. They answered, What is *that* to us? see thou to *that*. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

4 Then the soldiers of the governor took Jesus into the common hall, and gathered around him the whole band of soldiers: and they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head.

5 And after they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.

6 And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and

* See Note (b) at the end of Gospel Selections.

on him they laid the cross, that he might bear *it* after Jesus.

7 And there followed him a great company of people, and of women, who also bewailed and lamented him. But Jesus turning to them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

8 And there were also two malefactors, led with him to be put to death. And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

9 Then said Jesus, Father, forgive them; for they know not what they do.

10 And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest *it* in three days, save thyself. If thou be a son of God, come down from the cross. Likewise also the chief priests mocking *him*, with the scribes and elders, said, He saved others; himself he cannot save. If he be King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am a son of God. The thieves also, who were crucified with him, cast the same in his teeth.

11 Now from the sixth hour there was darkness over the land to the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they

heard *that*, said, This *man* calleth for Elias. And straightway one of them ran, and took a sponge, and filled *it* with vinegar, and put *it* on a reed, and gave him to drink. The rest said, Let him alone, let us see whether Elias will come to save him.

12 And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit; and having said thus, he gave up the ghost.

13 Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man: and all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

14 And many women were there beholding afar off, who followed Jesus from Galilee, ministering to him: among whom were Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

15 And after this Joseph of Arimathæa, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took the body of Jesus. And there came also Nicodemus, who at the first came to Jesus by night, and brought a mixture of myrrh and aloes. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

16 Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid

they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.

17 And the women also, who came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid: and returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

SELECTION XLIV.

*The reappearance of Jesus after his death; by various manifestations he reveals himself to many of his followers, and encourages them to spread abroad his teachings.**

THE first day of the week came Mary Magdalene early, while it was yet dark, to the sepulchre, and found the stone taken away from the door. Then she ran and came to Simon Peter, and to the other disciple, whom Jesus loved, and said to them, They have taken away the Master out of the sepulchre, and we know not where they have laid him. Then arose Peter, and ran to the sepulchre; and stooping down, he saw the linen clothes laid by themselves, and departed, wondering in himself at that which had happened.

2 But Mary remained without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre: and there appeared two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they said to her, Woman, why weepest thou? She said to them, Because they have

taken away my Master, and I know not where they have laid him.

3 And when she had thus said, she turned herself back, and saw Jesus standing, but knew not that it was Jesus. He said to her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, said to him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away. Jesus said to her, Mary. She turned, and exclaimed, Rabboni; which is to say, Master. Jesus said to her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say to them, I ascend to my Father, and your Father; and to my God, and your God.

4 Mary Magdalene came and told the disciples that she had seen the Master, and that he had spoken these things to her. And they, when they heard that he was alive, and had appeared to her, believed not.

5 Then the disciples went away to their own home.

6 And certain other women also of our company made us astonished, who were early at the sepulchre: for when they found not his body, they came, saying, that they had also seen a vision of angels, who said that he was alive. And certain of them who were with us went to the sepulchre, and found it even so as the women had said: but him they saw not.

7 After that he appeared in another form to two of them, as they walked and went into the country; and they went and told it to the

* See Note (c) at the end of Gospel Selections.

residue: neither believed they them.

8 Afterward he appeared to the eleven as they sat at meat, and reproved them for their unbelief and hardness of heart, because they believed not them who had seen him after he was risen. And he said to them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned.

9 Then the same day at evening, being the first *day of the week*, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and said to them, Peace *be* unto you. And when he had so said, he showed them *his* hands and his side. Then were the disciples glad, when they saw the Master.

10 Then said Jesus to them again, Peace *be* unto you: as *the* Father sent me, even so send I you. And when he had said this, he breathed on *them*, and said, Receive ye the Holy Spirit.

SELECTION XLV.

Some beautiful accounts of the re-appearance of Jesus not historically verified:—that is, given by one biographer, but not confirmed or in any way referred to by the others.

A ND it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: and as they were afraid, and bowed down *their* faces to the earth, they said to them, Why seek ye the living among the dead? He is not here, but is risen.

2 And, behold, two of them went

that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs: and they talked together of all these things which had happened.

3 And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them: but their eyes were holden that they should not know him.

4 And he said to them, What manner of communications *are* these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering said to him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? He said to them, What things? and they said, Concerning Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it was he who should redeem Israel: and besides all this, to-day is the third day since these things were done.

Yea, and certain women also of our company made us astonished, who were early at the sepulchre; and when they found not his body, they came, saying, that they had seen a vision of angels, who said that he was alive. And certain of them who were with us went to the sepulchre, and found *it* even so as the women had said: but him they saw not.

5 Then he said to them, O foolish men, and slow to believe after all

that the prophets have spoken: Ought not Messiah to suffer these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded to them in all the scriptures the things which concerned himself.

6 And they drew near to the village, whither they went: and he appeared as though he would have gone further. But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

7 And it came to pass, as he sat at meat with them, he took bread, and blessed *it*, and brake, and gave to them. And their eyes were opened, so that they knew him; and he vanished out of their sight.

8 And they said one to another, Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the scriptures?

9 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them with them, who were saying, The Lord is risen indeed, and hath appeared to Simon.

10 And they told what things *were done* in the way, and how he was known of them in breaking of bread: and as they thus were speaking, Jesus himself stood in the midst of them, and said, Peace *be* unto you.

11 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said to him, We have seen the Master. But he said, Ex-

cept I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

12 And after eight days again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you. Then said he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side: and be not faithless, but believing. And Thomas exclaimed, My Lord and my God! Jesus said to him, Thomas, because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

13 After these things Jesus appeared again to the disciples at the sea of Tiberias; and on this wise appeared he.

14 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples. Simon Peter said to them, I go a fishing. They replied, We also will go with thee. They went forth, and entered into a boat immediately; and that night they caught nothing. When the morning was come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

15 Then Jesus said to them, Children, have ye any meat? They answered him, No. And he said to them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. Therefore that disciple

whom Jesus loved said to Peter, It is the Master.

16 When Simon Peter heard that it was the Master, he girt *his* fisher's coat *unto him*, (for he was naked,) and cast himself into the sea. And the other disciples came in a small boat, (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

17 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. Jesus said to them, Bring of the fish which ye have now caught. Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three : and for all there were so many, yet was not the net broken. Jesus said to them, Come and dine. And none of the disciples

durst ask him, Who art thou ? knowing that it was the Master.

18 When they had dined, Jesus said to Simon Peter, Simon, *son* of Jonas, lovest thou me more than these? He answered, Yea, Master ; thou knowest that I love thee. He said to him, Feed my lambs. Again the second time he said to him, Simon, *son* of Jonas, lovest thou me ? He answered, Yea, Master ; thou knowest that I love thee. He said to him, Feed my sheep. He said to him the third time, Simon, *son* of Jonas, lovest thou me ? Peter was grieved because he said to him the third time, Lovest thou me ? And he said to him, Master, thou knowest all things ; thou knowest that I love thee. Jesus said to him, Feed my sheep.

NOTES.

(a) The difficulty is here acknowledged of making the story of the "resurrection" of Lazarus (given only in the biography according to John, and not in any way even referred to in any of the other New Testament writings) appear to be, what it very probably *originally* was, a brief and simple tradition of the resuscitation, or bringing to life again, of one *supposed* to be dead. Passing from mouth to mouth for a half century or more, it naturally became twisted, interwoven, and expanded into something much more marvellous than it really was : the author of the *fourth biography* also has evidently woven into it much of his own peculiar imagery and detail. The *impulse*, therefore, of a critical compiler, would be to omit the entire story as being not only fabulous in itself, but also as having no word or hint of confirmation from any other New Testament writer. However, there is enough of naturalness and beauty in it to make it appear (to the present compiler) to have been founded originally upon certain simple facts : these *simple facts*, disentangled without breaking a sentence or doing violence to the translation of a word (as the story is rendered in the Greek text), are what the present compiler has sought to discover and bring together.

(b) Accounts of the Crucifixion are various and conflicting. The conflicting details, so far as possible, are here omitted ; and no miraculous recitals or explanations are included, except those which are clearly stated by *at least two* of the four Gospels.

(c) For the meaning of the word "resurrection" see Preface. All is given in this Selection concerning the reappearance of Jesus that is reported by *two out of the four* New Testament Biographies or Gospels ; all the rest is confused and conflicting, having the appearance of a fanciful or mythical origin. As to the "bodily Ascension" of Jesus, all reference to it is omitted from these Selections from the fact that while in Matthew and John it is not referred to, or even *indirectly hinted at*, the single sentence referring to it in Luke, and the twelve verses describing it in Mark, are both declared by Tischendorf and other most critical scholars to be interpolations, and no part of the original Gospels. The Revised Edition also notes them as "omitted by the most ancient manuscripts and by some other authorities."

CHRISTIAN SCRIPTURES.—THE ACTS.

SELECTION I.

The enthusiasm with which the disciples of Jesus enter upon the work of proclaiming the teachings of their Master.

THE former treatise have I made,
O Theophilus, of all that Jesus began both to do and teach, until the day in which he, through the Holy Spirit, gave commandments to the apostles whom he had chosen: and was received up.

2 To whom also he manifested himself after his crucifixion by many unquestionable proofs, appearing to them forty days, and speaking of the things pertaining to the kingdom of God. And, being assembled, he commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Spirit not many days hence.

3 Then returned they to Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey: and when they had come into the city, they went up into an upper room, where they abode. Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphæus, and Simon Zelotes, and

Judas *the brother of James*: these all continued with one accord in prayer and supplication, with certain women, and with Mary the mother of Jesus, and with his brothers.

4 And on the day of Pentecost they were all together in one place.

5 And they were all filled with the Holy Spirit, and began to speak with strange tongues, as the Spirit gave them utterance.

6 And there were dwelling at Jerusalem Jews, devout men, out of various nations, and when this was noised abroad, the multitude came together, and were surprised as they heard them tell of the wonderful works of God.

7 And they were all amazed, and in doubt, saying one to another, What meaneth this? Others making sport said, These men are intoxicated with wine.

8 But Peter, standing up with the eleven, lifted up his voice, and said to them, Ye men of Judæa, and all ye that dwell at Jerusalem, be this known to you, and hearken to my words: These are not drunken men, as ye suppose, seeing it is *but* the third hour of the day: but this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon

all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my hand-maidens I will pour out in those days of my Spirit; and they shall prophesy, . . . Ye men of Israel, hear these words, Jesus of Nazareth, a man approved of God among you by mighty works, wonders, and signs, which God did by him in the midst of you, as ye yourselves also know: this man, ye, by the hand of godless men, crucified and slew. But God raised him up, having loosed the bonds of death: because it was not possible that he should be held by it. Of this Jesus whom God hath raised up, we are all witnesses. He, being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, hath shed forth this, which ye now see and hear. Therefore let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Master and Messiah.

9 Now when they heard *this*, they were pierced to the heart, and said to Peter and to the rest of the apostles, Men and brethren, what shall we do?

10 Then Peter said to them, Repent and make open confession (be baptized) every one of you in the name of Jesus, for the remission of sins, and ye shall receive the gift of the Holy Spirit, for the promise is to you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

11 And with many other words

did he testify and exhort, saying, Save yourselves from this perverse generation. Then they that received his word were baptized, and continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

12 And all that believed were in a community, and had all things in common, and sold their possessions and goods, and parted them to all, as each had need. And they, continuing daily with one accord in the temple, and going from house to house, did eat their food with gladness and singleness of heart.

13 Praising God, and having favor with all the people. And the Lord added to their numbers daily such as were in the way of salvation.

SELECTION II.

The boldness of the first followers of Jesus, and their loyalty to his teaching in the face of oppositions and persecutions.

AND as they spake to the people, the priests, and the captain of the temple, and the Sadducees, came upon them; being enraged because they taught the people, and preached through Jesus resurrection from the dead. And they laid hands on them, and put them in hold unto the next day: for it was now even-tide.

2 And it came to pass on the morrow, that their rulers, and elders, and scribes, and Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem.

3 And they called them, and commanded them not to speak at all nor

teach in the name of Jesus. But Peter and John answered and said to them, Whether it be right in the sight of God to hearken to you more than to God, judge ye ; but we cannot refrain from speaking of the things which we have seen and heard.

4 Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled ; and they took knowledge of them, that they had been with Jesus.

5 So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people : for all *men* glorified God for that which was done.

6 And being released they went to their own company, and reported all that the chief priests and elders had said to them. And when the others heard that, they lifted up their voice to God with one accord, and said, Lord, thou *art* God, who hast made heaven, and earth, and the sea, and all that in them is : Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things ? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Anointed. And now, Lord, behold their threatenings : and grant to thy servants, that with all boldness they may speak thy word.

7 And when they had prayed, the place was shaken where they were assembled together ; and they were all filled with the Holy Spirit, and they spake the word of God with boldness.

8 Now when the high priest and

the captain of the temple and the chief priests heard these things, they doubted whereunto this would grow.

9 Then came one and told them, Behold, the men whom ye put in prison are standing in the temple, and teaching the people. Then the captain and the officers went and brought them without violence : for they feared the people, lest they should have been stoned.

10 And when they had brought them, they set *them* before the council ; and the high priest asked them, Did not we straitly command you that ye should not teach in this name ? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

11 Then Peter and the *other* apostles answered, We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew by hanging him on a cross. Him hath God exalted with his right hand *to be* a Leader ; and also a Saviour, to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things ; and so also *is* the Holy Spirit, which God hath given to them that obey him.

12 When they heard *that*, they were enraged, and took counsel to slay them.

13 Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space ; and said to them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. For before

these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought. After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed. And now I say to you, Refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest unfortunately ye be found even to fight against God.

14 And to him they agreed: and when they had called the apostles, and beaten *them*, they commanded that they should not speak in the name of Jesus, and let them go.

15 And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus.

SELECTION III.

The early followers of Jesus organize themselves into a community, and the first church is administered according to communistic principles.

AND in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.

2 Then the twelve called the con-

gregation of the disciples together, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Spirit and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word.

3 And the saying pleased the whole congregation: and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: whom they set before the apostles; and when they had prayed, they laid *their* hands on them.

4 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and many of the priests were obedient to the faith.

5 And the congregation of believers were of one heart and of one soul: neither said any *of them* that ought of the things which he possessed was his own; but they had all things in common.

6 And with great power gave the apostles witness of the resurrection of the Master, Jesus, and great grace was upon them all.

7 Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid *them* down at the apostles' feet: and distribution was made to every man according as he had need.

8 And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, *and* of the country of Cyprus, having land, sold *it*, and brought the money, and laid *it* at the apostles' feet.

9 But a certain man named Ananias, with Sapphira his wife, sold a possession, and kept back *part* of the price, his wife also being privy to *it*, and brought a certain part, and laid *it* at the apostles' feet. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Spirit, and to keep back *part* of the price of the land? While it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied to men but to God.

SELECTION IV.

The martyrdom of Stephen, and the beginning of persecutions by the Jews.

AND Stephen, full of faith and power, did great wonders and signs among the people: and there arose to dispute with him certain of the synagogue, which is called *the synagogue* of the Libertines, and Cyprenians, and Alexandrians, and of Cilicia and of Asia.

2 And they were not able to resist the wisdom and the spirit by which he spake: so they procured false witnesses, who said, We have heard him speak blasphemous words against Moses, and against God. And they stirred up the people, and the elders, and the scribes, and came upon *him*, and caught him, and

brought *him* to the council: and set up false witnesses, who said, This man ceaseth not to speak blasphemous words against this holy place, and the law: we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered to us.

3 And all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel.

4 Then said the high priest, Are these things so? And he said, Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Spirit: as your fathers *did*, so *do* ye. Which of the prophets have not your fathers persecuted? and they have slain them who showed before of the coming of that just man, of whom ye have been now the betrayers and murderers. Ye have received the law by the disposition of angels, and have not kept it.

5 When they heard these things, they were cut to the heart, and they gnashed their teeth at him.

6 But he, being full of the Holy Spirit, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the son of man standing on the right hand of God.

7 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast *him* out of the city, and stoned *him*: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

8 And they stoned Stephen, call-

ing out, and saying, Jesus, Master, receive my spirit. And he kneeled down, and cried with a loud voice, Master, lay not this crime to their charge. And when he had said this, he fell asleep.

9 And Saul was consenting to his death. And on that day began a great persecution against the church which was at Jerusalem; so that soon after they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles.

10 As for Saul, he made havoc of the church, entering into every house, and haling men and women, committed *them* to prison.

11 But they that were scattered abroad went everywhere preaching the word.

SELECTION V.

Saul becomes a disciple of Jesus and begins to preach the gospel.

AND Saul, yet breathing out threatenings and slaughter against the disciples of the Master, went to the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound to Jerusalem.

2 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying to him, Saul, Saul, why persecutest thou me? And he said, Who art thou? And the voice said, I am Jesus whom thou persecutest. Arise, and go into the city, and it shall be told thee there what thou must do.

3 And Saul arose from the earth; and when his eyes were opened, he saw nothing; but they led him by the hand, and brought *him* into Damascus. And he was three days without sight, and neither did eat nor drink.

4 And there was a certain disciple at Damascus, named Ananias; and to him said the Master in a vision, Ananias. And he said, Behold, I *am here*. And the Master *said* to him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for *one* called Saul, of Tarsus: for, behold, he prayeth, and hath seen in a vision a man named Ananias coming in, and putting *his* hand on him, that he might receive his sight. Then Ananias answered, Master, I have heard by many of this man, how much evil he hath done to thy followers at Jerusalem: and here he hath authority from the chief priests to bind all that profess thy name. But the Master said to him, Go thy way: for he is a chosen vessel to me, to bear my name before the Gentiles, and kings, and the children of Israel: for I will show him how great things he must suffer for my name's sake.

5 And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Master, *even* Jesus, that appeared to thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Spirit; and immediately there fell from his eyes as it had been scales: and he received sight, and arose, and was baptized. And when he had received meat, he was strengthened.

6 Then was Saul certain days with the disciples who were at Damascus. And straightway he preached Jesus in the synagogues, that he is the son of God. But all that heard *him* were amazed, and said, Is not this he that destroyed them who professed this name in Jerusalem, and came hither for that intent, that he might bring them bound to the chief priests?

7 But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is truly the Messiah.

8 And after that many days were fulfilled, the Jews took counsel to kill him: but their laying wait was known of Saul. And they watched the gates day and night to kill him. Then the disciples took him by night, and let *him* down by the wall in a basket.

9 And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple. But Barnabas took him, and brought *him* to the apostles, and declared to them how he had seen the Master in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.

10 And he was with them coming in and going out of Jerusalem. And he spake boldly in the name of Jesus, and disputed against the Grecians: but they went about to slay him. Which when the brethren knew, they brought him down to Cæsarea, and sent him forth to Tarsus.

11 Then had the churches rest throughout all Judæa and Galilee

and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Spirit, were multiplied.

SELECTION VI.

The disciples of Jesus break down the walls of sectarianism by beginning to preach the gospel to the Gentiles.

THERE was a certain man in Cæsarea called Cornelius, a centurion of the band called the Italian band: a devout man, and one that feared God with all his house, who gave much alms to the people, and prayed to God alway.

2 He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying to him, Cornelius. And when he looked on him, he was afraid, and said, What is it, Lord? And he said to him, Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter: he shall tell thee what thou oughtest to do.

3 And when the angel who spake to Cornelius had departed, he called two of his household servants, and a devout soldier of them that waited on him continually; and when he had declared all *these* things to them, he sent them to Joppa.

4 On the morrow, as they went on their journey, and drew nigh to the city, Peter went up on the house-top to pray about the sixth hour: and he became very hungry, and would have eaten: but while they made ready, he fell into a trance, and saw heaven opened, and a certain vessel descending to him, as it

had been a great sheet knit at the four corners, and let down to the earth: wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill, and eat. But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean. And the voice spake to him again the second time, What God hath cleansed, *that* call not thou common. This was done thrice: and the vessel was received up again into heaven.

5 Now while Peter doubted, in himself what this vision which he had seen should mean, behold, the men who were sent from Cornelius had made enquiry for Simon's house, and stood before the gate, and called, and asked whether Simon, who was surnamed Peter, were lodged there.

6 Then Peter went down to the men who were sent to him from Cornelius; and said, Behold, I am he whom ye seek: what *is* the cause wherefore ye are come? And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee.

7 Then called he them in, and lodged *them*. And on the Morrow Peter went away with them, and certain brethren from Joppa accompanied him.

8 And the Morrow after they entered into Cæsarea. And Cornelius waited for them, and had

called together his kinsmen and near friends.

9 And as Peter was coming in, Cornelius met him, and fell down at his feet, and did him reverence. But Peter took him up, saying, Stand up; I myself also am a man.

10 And as he talked with him, he went in, and found many that were come together. And he said to them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come to one of another nation; but God hath showed me that I should not call any man common or unclean. Therefore came I to you without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?

11 And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing, and said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. Send therefore to Joppa, and call hither Simon, whose surname is Peter; who, when he cometh, shall speak to thee. Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

12 Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent to the children of Israel, preaching peace by Jesus, the Anoint-

ed ; that word, *I say*, ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached ; how God anointed Jesus of Nazareth with the Holy Spirit and with power : who went about doing good, and healing all who were oppressed of the evil one ; for God was with him. And we are witnesses of all things which he did both in the land of the Jews and in Jerusalem ; whom they slew and hanged on a tree. Him God raised up the third day, and showed him openly after he rose from the dead ; not indeed to all the people, but to witnesses chosen before of God, *even* to us, who beforetime did eat and drink with him. And he commanded us to preach to the people, and to testify that he was ordained of God, who is judge of the living and of the dead. To him give all the prophets witness, that through his name whosoever believeth in God shall receive remission of sins.

13 While Peter yet spake these words, the Holy Spirit fell on all them who heard the word.

14 And they of the circumcision who believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit ; for they heard them speaking, and magnifying God.

15 Then said Peter, Can any man forbid water, that these should not be baptized, who have received the Holy Spirit as well as we ? And he commanded them to be baptized in the name of the Master. Then prayed they him to tarry certain days.

16 Now the apostles and brethren that were in Judæa heard that the Gentiles had also received the word of God.

17 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, saying, Thou wentest in to men uncircumcised, and didst eat with them.

18 But Peter rehearsed *the matter* from the beginning, and expounded *it* by order to them, and said : Forasmuch as God gave them the like gift as *he did* to us, who believed on the Master, Jesus the Anointed ; what was I, that I could withstand God ? When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

SELECTION VII.

Philip teaches the gospel of Jesus to the Samaritans and to the Ethiopian ambassador.

THEN Philip went down to the city of Samaria, and proclaimed to them the Messiah. And the people with one accord gave heed to those things which Philip spake. And there was great joy in that city.

2 But there was a certain man, called Simon, who beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one : to whom they all gave heed, from the least to the greatest, saying, This man is the mighty power of God. And to him they had regard, because that of long time he had astonished them with sorceries. But when they believed Philip preaching the things

concerning the kingdom of God, and the name of Jesus the Messiah, they were baptized, both men and women. Then Simon himself believed also: and when he was baptized, he continued with Philip, and beholding the wonders and great powers which were done, he was amazed.

3 Now when the apostles who were at Jerusalem heard that Samaria had received the word of God, they sent to them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Spirit; for as yet it had fallen upon none of them, although they had been baptized in the name of the Master, Jesus. Then laid they *their* hands on them, and they received the inspiration of the Holy Spirit.

4 And when Simon saw that through laying on of the apostles' hands the Holy Spirit was given, he offered them money, saying, Confer upon me also this power, that on whomsoever I lay my hands he may receive the Holy Spirit. But Peter said to him, Thy silver perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter; for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee: for I perceive that thou art in the gall of bitterness, and *in* the bond of iniquity. Then answered Simon, Pray to the Lord for me, that none of these things which ye have spoken come upon me.

5 And they, when they had testi-

fied and proclaimed the word of the Master, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

6 And the angel of the Lord spake to Philip, saying, Arise, and go toward the south to the way that goeth down from Jerusalem to Gaza, which is desert. And he arose, and went: and, behold, a man of Ethiopia, of great authority under Candace, queen of the Ethiopians, who had the charge of all her treasure, and had been to Jerusalem for worship, was returning, and, seated in his chariot, read from the book of Isaiah the prophet. Then the Spirit said to Philip, Go, join thyself to this chariot.

7 And Philip ran thither to *him*, and heard him read the prophet Isaiah, and said, Understandest thou what thou readest? He answered, How can I, except some one should guide me? And he desired Philip to come up and sit with him. The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: in his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth. And he said to Philip, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? Then Philip began at the same scripture, and declared unto him the gospel of Jesus.

8 And as they went on *their* way, they came to a certain water: and the ambassador said, See, *here* is water; what doth hinder me to be

baptized? And he commanded the chariot to stand still; and both of them went down to the water, and Philip baptized him. And when they came up, the Spirit of the Lord took Philip away: so the ambassador saw him no more, but went on his way rejoicing.

SELECTION VIII.

Among the Grecian converts, Jesus begins to be called "Christ," and the disciples begin to be known as "Christians." The sympathy and benevolence of the Christians for each other. Saul begins to be known among the Grecians as Paul, and being chosen by them as preacher enters upon his ministry.

NOW about that time Herod the king stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword: and because he saw it pleased the Jews, he proceeded further to take Peter also.

2 Now they who were scattered abroad on account of the persecution that began with the martyrdom of Stephen, travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but to Jews only. And some of them were men of Cyprus and Cyrene, who, when they were come to Antioch, spake to the Grecians also, preaching Jesus the Master. And the hand of the Lord was with them: and a great number believed, and turned to the Master.

3 Then tidings of these things came to the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was

glad, and exhorted them all, that with purpose of heart they would cleave to the Master. He was a good man, and full of the Holy Spirit and of faith: and many people were added to the discipleship of the Master.

4 Then departed Barnabas to Tarsus, to seek Saul. And when he had found him, he brought him to Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught many people; and the disciples were called Christians first in Antioch.

5 And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified that there was about to be a great famine throughout the world (which came to pass in the days of Claudius Cæsar). So the disciples, every man according to his ability, determined to send relief to the brethren who dwelt in Judæa: which also they did, and sent it to the elders by the hands of Barnabas and Saul.

6 Now there were in the church that was at Antioch certain prophets and teachers: as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen who had been brought up with Herod the tetrarch, and Saul. But as they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away.

7 Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Je-

rusalem. But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down. And after reading of the law and the prophets the rulers of the synagogue sent to them, saying, *Ye men and brethren, if ye have any word of exhortation for the people, say on.*

8 Then Paul stood up, and beckoning with *his* hand said, Men of Israel, and ye that fear God, give audience, . . . When John, before his coming, had preached the baptism of repentance to all the people of Israel: and as he fulfilled his course, he said, Whom think ye that I am? I am not *he*: behold, there cometh one after me, whose shoes of *his* feet I am not worthy to loose.

9 Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent: for they that dwell at Jerusalem, and their rulers, because they recognized him not, nor understood the voices of the prophets which are read every sabbath day, have condemned *him*. And though they found nothing deserving of death in *him*, yet desired they Pilate that he should be slain. And when they had accomplished this, they took *him* down from the cross, and laid *him* in a sepulchre. But God raised him up, and he was seen during many days of them who came up with him from Galilee to Jerusalem, who are now his witnesses to the people.

10 And we declare to you glad tidings, how that the promise which was made to the fathers, God hath fulfilled the same to us their chil-

dren, in that he hath raised up Jesus; as it is also written in the second psalm, Thou art my son, this day have I begotten thee.

11 Be it known to you therefore, men and brethren, that through this man is announced to you the forgiveness of sins: and by him all that believe are freed from those things, which they could not be freed from by the law of Moses.

12 Beware therefore, lest that come upon you which is spoken of in the prophets; Behold, ye despisers: wonder, and perish! for I work a work in your days, a work which ye shall in no wise believe, though a man declare it to you.

13 And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.

14 Now when the congregation was broken up, many of the Jews and devout proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God.

SELECTION IX.

Opposition and persecution begin to be awakened against Paul.

AND the next sabbath day came almost the whole city together to hear the word of God. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

2 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye

put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, *saying*, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

3 And when the Gentiles heard this, they were glad, and glorified the word of God.

4 And the word of God was published throughout all the region. But the Jews stirred up the devout and honorable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts. But they shook off the dust of their feet against them, and came to Iconium.

5 And the disciples were filled with joy, and with the Holy Spirit.

6 And it came to pass in Iconium that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed. But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren. Long time, however, abode they speaking boldly, with trust in the Lord, who gave testimony to the word of his grace, granting evidences and powers to be wrought by their hands.

7 But the multitude of the city was divided: part held with the Jews, and part with the apostles. And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use *them* despitefully, and to stone them: they became aware of *it*, and fled

to Lystra and Derbe, cities of Lycaonia, and to the region that lieth round about: and there they preached the gospel.

8 And the people, when they saw the cures that Paul wrought, lifted up their voices, saying, in the speech of Lycaonia, The gods are come down to us in the likeness of men. And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker. And the priest of Jupiter, who was before their city, brought oxen and garlands to the gates, and would have offered sacrifice with the people.

9 *Which* when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out, Sirs, why do ye these things? We also are men of like passions with you, and preach to you that ye should turn from these vanities to the living God, who made heaven, and earth, and the sea, and all things that are therein. Who in times past suffered all nations to walk in their own ways: nevertheless left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

10 And with these sayings scarce restrained they the people, that they had not offered sacrifice to them.

11 And there came thither *certain* Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew *him* out of the city, supposing he had been dead. Howbeit, as the disciples stood about him, he rose up and came into

the city: and the next day he departed with Barnabas to Derbe.

12 And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch, confirming the souls of the disciples, and exhorting them to continue in the faith; and saying that we must through many tribulations enter into the kingdom of God.

13 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

14 And when they had preached the word in Perga, they went down into Attalia: and thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled. And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith to the Gentiles.

15 And there they abode long time with the disciples.

SELECTION X.

The strife about conformity to ordinances, and how it was settled.

AND certain men who came down from Judaea taught the brethren, and said, Except ye conform to the ordinances of Moses, ye cannot be saved.

2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up

to Jerusalem to the apostles and elders about this question.

3 And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy to all the brethren.

4 And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done through them.

5 But there rose up certain of the sect of the Pharisees who believed, saying, That it was needful to command them to keep the law of Moses. So the apostles and elders came together to consider of this matter.

6 And when there had been much disputing, Peter rose up, and said to them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. And God, who knoweth the hearts, bare them witness, giving them the Holy Spirit, even as he did to us; and put no difference between us and them, purifying their hearts by faith.

7 Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that we shall be saved through the grace of the Master, Jesus, the same as they.

8 Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what God had wrought among the Gentiles by them.

9 And after they had spoken,

James answered, Men *and* brethren, hearken to me: Symeon hath declared how God at the first did visit the Gentiles, to make them a people for his name.

10 And to this agree the words of the prophets ; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up : that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world.

11 Wherefore my advice is, that we trouble not them, who from among the Gentiles are turned to God: but that we write to them, that they abstain from pollutions of idols, and *from* fornication, and *from* things strangled, and *from* blood.

12 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas ; *namely*, Judas surnamed Barsabas, and Silas, chief men among the brethren. And they wrote *letters* by them after this manner :

13 “The apostles and elders and brethren *send* greeting to the brethren who are of the Gentiles in Antioch and Syria and Cilicia. Forasmuch as we have heard, that certain who went out from us have troubled you with words, subverting your souls, saying, *Ye must* keep the law of Moses: to whom we gave no such instructions : it seemed good to us, being assembled with one accord, to

send chosen men to you with our beloved Barnabas and Paul: men that have hazarded their lives for the name of our Master, Jesus Christ. We have sent therefore Judas and Silas, who shall also tell *you* the same things by mouth. For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things ; that ye abstain from pollutions of idols, and from blood, and from things strangled, and from fornication : from which if ye keep yourselves, ye shall do well. Farewell.”

14 So when they were dismissed, they came to Antioch : and when they had gathered the multitude together, they delivered the epistle: *which* when they had read, they rejoiced for the consolation.

15 And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed *them*. And after they had tarried *there* a space, they were dismissed in peace from the brethren to the apostles.

16 Paul and Barnabas however continued in Antioch, teaching and preaching the word of the Lord, with many others also.

SELECTION XI.

Paul and Silas continuing their missionary journey are imprisoned, but by their midnight songs of praise and subsequent teachings convert their jailer and his household.

AND a vision appeared to Paul in the night ; There stood a man of Macedonia, beseeching him, and saying, Come over into Macedonia, and help us.

2 And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us to preach the gospel to them. Therefore loosing from Troas, we came with a straight course to Samothracia, and the next *day* to Neapolis; and from thence to Philippi, which is the chief city of that part of Macedonia, *and* a colony: and we were in that city abiding certain days.

3 And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake to the women who resorted *thither*.

4 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, who worshipped God, heard *us*: whose heart the Lord opened, that she attended to the things which were spoken of Paul. And when she was baptized, and her household, she besought *us*, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained *us*.

5 And it came to pass, as we went to prayer, a certain damsel of Delphi met *us*, who brought her masters much gain by soothsaying: the same followed Paul and *us*, and cried, These men are the servants of the most high God, who show to us the way of salvation. And this did she many days. But Paul, being annoyed, turned and said, I command thee in the name of Jesus Christ to be silent. And she ceased her soothsaying from that hour.

6 And when her masters saw that the hope of their gains was gone,

they caught Paul and Silas, and drew *them* into the marketplace to the rulers, and brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city, and teach customs which are not lawful for us to receive, neither to observe, being Romans.

7 And the multitude rose up together against them: and the magistrates stripped off their clothes, and commanded to beat *them*. And when they had laid many stripes upon them, they cast *them* into prison, charging the jailer to keep them safely: who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

8 And at midnight Paul and Silas prayed, and sang praises to God: and the prisoners were listening to them.

9 And suddenly there was an earthquake, so great that the foundations of the prison were shaken. And immediately all the doors were opened, and the prisoners' hands were loosed.

10 And the overseer of the prison awaking out of his sleep, and seeing the prison doors open, drew his sword, and would have killed himself, supposing that the prisoners were fled.

11 But Paul cried with a loud voice, Do thyself no harm: for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Masters, what must I do to be saved? And they said, Believe on Jesus as thy Master, and thou shalt be saved,

and thy house. And they spake to him the word of God, and to all that were in his house.

12 And he took them the same hour of the night, and washed *their* stripes; and was baptized, he and all his, straightway. And when he had brought them into his house he set meat before them, and rejoiced, believing in God with all his house.

13 And when it was day the magistrates sent the serjeants, saying, Release those men. And the keeper of the prison told this to Paul, The magistrates have sent to release you: now therefore depart, and go in peace.

14 But Paul said to them, They have beaten us openly uncondemned, being Romans, and have cast *us* into prison; and now do they thrust us out privily? No, indeed; let them come themselves and bring us out.

15 And the serjeants told these words to the magistrates; and they feared, when they heard that they were Romans. And they came and besought them, and brought *them* out, and desired *them* to depart out of the city.

16 And they went out of the prison, and entered into *the house of Lydia*: and when they had seen the brethren, they comforted them, and departed.

SELECTION XII.

Driven from place to place Paul and Silas at length come to Athens, where Paul makes his famous discourse.

NOW when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews.

2 And Paul, as his manner was, went in to them, and three sabbath days reasoned with them out of the scriptures, opening and alleging, that it behooved the Messiah to suffer, and to rise from the dead; and this Jesus, whom I preach to you, said he, is Messiah.

3 And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great many, and of the chief women not a few.

4 But the Jews who believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city in an uproar, and assaulted the house of Jason, and sought to bring them out to the people: and when they found them not, they drew Jason and certain brethren to the rulers of the city, crying, These that have turned the world upside down are come hither also: whom Jason hath received: and these all do contrary to the decrees of Cæsar, saying that there is another king, *one* Jesus.

5 And it troubled the people and the rulers of the city, when they heard these things: but when they had taken security of Jason, and of the other, they let them go.

6 And the brethren immediately sent away Paul and Silas by night to Berea: who coming *thither* went into the synagogue of the Jews. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily to find out if these things were so. Therefore many of them be-

lieved; also of honorable women who were Greeks, and of men not a few.

7 But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people. And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still.

8 And they that conducted Paul brought him to Athens: and receiving a commission for Silas and Timotheus to come to him with all speed, they departed.

9 Now while Paul waited for them at Athens, his spirit was aroused in him, when he saw the city given over to idolatry. Therefore disputed he in the synagogue with the Jews, and with other devout persons; also in the places of public assembly, every day, with them that met him.

10 Then certain of the Epicurean and of the Stoic philosophers encountered him, and some of them said, What will this babbler say? and others said, He seems to be a setter forth of new gods (because he preached to them about Jesus and the Resurrection).

11 And they brought him to the Areopagus, and said, May we know what this new teaching, whereof thou speakest, is? Thou bringest certain new things to our ears: we would know therefore what they mean. (For all the Athenians and the strangers sojourning there spent their time in nothing else, but either to tell, or to hear something new.)

12 Then Paul stood in the midst of the Areopagus, and said, Men of

Athens, I perceive that ye are somewhat superstitious: for as I passed by, and observed your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye worship without knowing him, *this one* declare I to you:—

13 The God that made the world and all things therein, even he who is Lord of heaven and earth, does not dwell in temples made by hands; neither is he worshipped with men's hands, as though he needed any thing, seeing it is he that giveth to all life, and breath, and all things.

14 And he hath made of one blood all nations of men to dwell on all the face of the earth, and hath determined the seasons appointed to each of them, and the bounds of their habitation.

15 Therefore they should seek God, if haply they might feel after him, and find him, though he is not far from each one of us; for in him we live, and move, and exist; as certain of your own poets have *well* said, We are his offspring.

16 If then we are the offspring of God, we ought not to think that the Divinity is like gold, or silver, or stone, graven by art and man's device. The times of ignorance God overlooked; but now he commands all men everywhere to repent.

17 He hath appointed a day also, in which he will administer judgment in accordance with righteousness to the inhabited earth, through the influence of this man whom he hath anointed; and to all hath he given testimony concerning him, by raising him up from among the dead.

18 And when they heard of the resurrection of the dead, some mocked, and others said, We will hear thee again of this matter.

19 So Paul departed from among them ; but certain clave to him, and believed : among whom were Dionysius the Areopagite, and a woman named Damaris, and others.

SELECTION XIII.

Paul is persecuted in Corinth, and going on to Ephesus, arouses great enthusiasm among a few disciples of John the Baptist whom he happens to find there.

AFTER these things Paul departed from Athens, and came to Corinth : and found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife, Priscilla ; (because that Claudius had commanded all Jews to depart from Rome:) and he came to them ; and because he was of the same trade, he abode with them, and worked : for by their occupation they were tentmakers.

2 And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

3 And when Silas and Timotheus were come from Macedonia, Paul was pressed in spirit, and testified to the Jews that Jesus was Messiah. And when they opposed themselves, and reviled, he shook his raiment, and said to them, Your blood be upon your own heads ; I am clean : from henceforth I will go to the Gentiles.

4 Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak on, and be not silent : for I am with thee, and no man shall

lay hands on thee to hurt thee : for I have much people in this city. And he continued there a year and six months, teaching the word of God among them.

5 And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat, saying, This fellow persuadeth men to worship God contrary to the law.

6 And when Paul was now about to open his mouth, Gallio said to the Jews, If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you : but if it be a question of mere words and names, and of your law, look ye to it ; for I will be no judge of such matters. And he drove them from the judgment seat.

7 Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment seat. And Gallio cared for none of those things.

8 And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper country came to Ephesus, and found certain disciples : and he said to them, Did ye receive the Holy Spirit when ye believed ? And they replied, Nay, we did not so much as hear whether there was a Holy Spirit. And he said, Into what then were ye baptized ? And they answered, Into John's baptism.

9 And Paul said, John baptized with the baptism of repentance, saying to the people, that they should believe on him who should come after him, that is, on Jesus.

10 When they heard this, they were baptized in the name of the Master, Jesus: and when Paul had laid his hands upon them, the Holy Spirit came on them; and they spake with tongues, and prophesied. And they were in all about twelve men.

11 And Paul entered into the synagogue, and spake boldly for the space of three months, reasoning and persuading *as to* the things concerning the kingdom of God.

12 But when some were hardened and disobedient, speaking evil of the Way before the multitude, he departed from them, and separated the disciples, reasoning daily in the school of Tyrannus. And this continued for the space of two years; so that all they who dwelt in Asia heard the word of the Master, both Jews and Greeks.

SELECTION XIV.

The riot in Ephesus stirred up against Paul by the workmen who made shrines for Diana.

AFTER these things were ended, Paul purposed, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome. So he sent into Macedonia two of them that ministered to him, Timotheus and Erastus; but he himself stayed in Asia for a season.

2 And the same time there arose no small stir about that Way; for a certain man named Demetrius, a silversmith, who made silver shrines for Diana, brought no small gain to the craftsmen, whom he called together with the workmen of like

occupation, and said, Sirs, ye know that by this craft we have our wealth. Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they are no gods, which are made with hands. So that not only this our craft is in danger to be set at nought; but also there is danger that the temple of the great goddess Diana should be despised, and her magnificence destroyed, whom all Asia and the world worship.

3 And when they heard this, they were full of wrath, and cried out, Great is Diana of the Ephesians.

4 And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre. And when Paul would have entered in to the people, the disciples suffered him not. And certain of the chief of Asia, who were his friends, sent to him, desiring him that he would not adventure himself into the theatre. Some therefore cried one thing, and some another: for the assembly was confused; and the greater part knew not wherefore they were come together.

5 And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence to the people. But when they knew that he was a Jew, all with one voice, about the space of two hours, cried out, Great is Diana of the Ephesians.

6 And when the townclerk had

appeased the people, he said, Men of Ephesus, who is there among men that does not know that the city of the Ephesians is a worshipper of the great goddess Diana, and of the *image* which fell down from Jupiter? Seeing then that these things cannot be denied, ye ought to be quiet, and to do nothing rashly. For ye have brought hither these men, who are neither robbers of temples nor yet blasphemers of your goddess. Wherefore if Demetrius, and the craftsmen who are with him, have a complaint against any man, the court is open, and there are deputies: let them implead one another. But if ye enquire any thing concerning other matters, it shall be determined in a lawful assembly. For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse. And when he had thus spoken, he dismissed the assembly.

7 And after the uproar had ceased, Paul called to *him* the disciples, and embraced *them*, and departed to go into Macedonia. And when he had gone over those parts, and had given them much exhortation, he came into Greece, and *there* abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he resolved to return through Macedonia.

SELECTION XV.

An exhibition of Paul's love for those who followed his ministry, and of his heroic consecration to his work.

AND from Miletus Paul sent to Ephesus, and called the elders of the church.

2 And when they were come to him, he said to them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with humility of mind, and with many tears and trials, which befell me by the plots of the Jews: *and* how I kept back nothing that was profitable, but have instructed you, and have taught you both publicly, and from house to house, preaching both to the Jews, and also to the Greeks, repentance toward God, and faith toward Jesus Christ, our Master.

3 And now, behold, I go bound in the spirit to Jerusalem, not knowing the things that shall befall me there: save that the Holy Spirit witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear to myself, so that I may finish my course with joy, and the ministry, which I have received of Jesus, the Master, to testify the gospel of the grace of God.

4. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all *men*. For I have not shunned to declare to you all the counsel of God.

5 Take heed therefore to yourselves, and to all the flock, over which the Holy Spirit hath made you overseers, to feed the church of the Master, which he purchased with his own blood.

6 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock: also of your own number shall

men arise, speaking perverse things, to draw away disciples after them.

7 Therefore watch, and remember, that by the space of three years I ceased not to warn every one, night and day, with tears.

8 And now, brethren, I command you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them who are sanctified.

9 I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered to my necessities and to those that were with me. I have showed you all how that laboring ye ought to support the weak, and to remember the words of Jesus, the Master, how he said, It is more blessed to give than to receive.

10 And when he had thus spoken he kneeled down, and prayed with them all. And they all wept sorely, and fell on Paul's neck, and kissed him, sorrowing most of all for the words which he had spoken, that they should see his face no more. And they accompanied him to the ship.

11 And when we had finished our course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day. And the next day we that were of Paul's company departed, and came to Cæsarea : and we entered into the house of Philip the evangelist, who was one of the seven ; and abode with him.

12 And as we tarried there many days, there came down from Judæa a certain prophet, named Agabus. And when he had come to us, he took Paul's girdle, and bound his own hands and feet, and said, Thus

saith the Holy Spirit, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.

13 And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem. But Paul answered, What mean ye to weep and to break mine heart ? for I am ready not to be bound only, but also to die at Jerusalem for the name of Jesus, the Master.

14 And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

SELECTION XVI.

Paul again visits Jerusalem ; to pacify the Jewish Christians he conforms to the ordinance of purification ; but this does not preserve him from their persecutions.

AND after those days we took our baggage and went up to Jerusalem. And when we arrived the brethren received us gladly.

2 And the day following Paul went in with us to James: and all the elders were present. And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.

3 And when they heard it, they glorified the Lord, and said to him, Thou seest, brother, how many thousands of Jews there are among the believers, but they are all zealots for ordinances. And they are informed, that thou teachest all the Jews who are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs.

4 What then is to be done? the multitude will come together: for they will certainly hear that thou art come. Do therefore this that we advise thee: We have four men who have a vow on them; them take, and purify thyself with them, according to the custom: and all will know that those things, whereof they were informed concerning thee, are false; but *that* thou thyself also walkest orderly, and keepest the ordinances. As touching the Gentiles who believe, we have written *and* concluded that they are not required to observe such things, save only that they keep themselves from pollutions of idols, and from blood, and from things strangled, and from fornication.

5 Then Paul took the men, and having conformed to the custom of purification, the next day entered into the temple to give notice of the accomplishment of the days of purification.

6 And when the seven days were almost ended, the Jews who were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him, crying out, Men of Israel, help: This is the man, that teacheth all *men* everywhere against the people, and the law, and this place: and besides he even brought Greeks into the temple, and so polluted this holy place. For they had seen before with him in the city Trophimus an Ephesian, whom they *supposed* that Paul had brought into the temple.

7 And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors

were shut. And as they went about to kill him, tidings came to the chief captain of the band, that all Jerusalem was in an uproar: who immediately took soldiers and centurions, and ran down to them: and when they saw the chief captain and the soldiers they left beating of Paul.

8 Then the chief captain came near, and took him, and commanded *him* to be bound with two chains; and demanded who he was, and what he had done. And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle. And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people. For the multitude of the people followed after, crying, Away with him.

9 And as Paul was to be led into the castle, he said to the chief captain, May I speak to thee? Who said, Canst thou speak Greek? Art not thou that Egyptian, who before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers? But Paul said, I am a man *who am* a Jew of Tarsus, *a city* in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak to the people.

SELECTION XVII.

Paul rehearses the incidents of his conversion, and enrages the Jews by proclaiming himself divinely appointed to preach the gospel to the Gentiles.

AND when he had given him license, Paul stood on the stairs,

and beckoned with his hand to the people. And when there was made a great silence, he spake to *them* in the Hebrew tongue, saying:—

2 Men, brethren, and fathers, hear my defence *which I make* now to you. I am verily a man *who am a* Jew, born in Tarsus, *a city* in Cilicia, yet brought up in this city at the feet of Gamaliel, *and taught according to the perfect manner of the law of the fathers*, and was zealous toward God, as ye all are this day. And I persecuted this way unto the death, binding and delivering into prisons both men and women. As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters to the brethren, and went to Damascus, to bring them who were there to Jerusalem, bound, that they might be punished.

3 And it came to pass that, as I made my journey, and was come nigh to Damascus about noon, suddenly in a vision from heaven a great light shone round about me. And I fell to the ground, and heard a voice saying to me, Saul, Saul, why persecutest thou me? And I answered, Who art thou? And the voice said, I am Jesus of Nazareth, whom thou persecutest. And they that were with me beheld indeed the light, but they heard not the voice of him that spake to me. And I said, What shall I do, Master? And the Master said to me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.

4 And being led by the hand of them that were with me, I came into

Damascus. And one Ananias, a devout man according to the law, having a good report of all the Jews who dwelt *there*, came to me, and standing by me said to me, Brother Saul, receive thy sight. And in that very hour I looked upon him. And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and receive a command from his mouth. For thou shalt be his witness to all men of that which thou hast received. And now why tarriest thou? arise, and be baptized, and put away thy sins, calling on the name of the Lord.

5 And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance; and saw him, and he said to me, Make haste and get quickly out of Jerusalem; for they will not receive thy testimony concerning me. And I said, Master, they know that I imprisoned and beat in every synagogue them that believed on thee: and when the blood of thy martyr Stephen was shed, I also was standing by, and consenting to his death, and kept the raiment of them that slew him. And he said to me, Depart: for I will send thee far hence to the Gentiles.

6 And they gave him audience to this word, and *then* lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live.

7 And as they were crying out, and shaking their garments, and throwing dust into the air, the chief captain commanded him to be

brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him.

8 On the morrow, because he would know the certainty wherefore he was accused of the Jews, he loosed him from *his* bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

9 And Paul looking earnestly up on the council, said, Men *and* brethren, I have ordered my life in all good conscience before God until this day.

10 And the high priest Ananias commanded them that stood by him to smite him on the mouth.

11 Then said Paul to him, God shall smite thee, *thou* whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?

12 And they that stood by said, Revilest thou God's high priest? Then said Paul, I knew not, brethren, that he was the high priest, for it is written, Thou shalt not speak evil of the ruler of thy people.

13 But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men *and* brethren, I am a Pharisee, the son of a Pharisee: touching the hope of the resurrection of the dead I am now on trial. And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided. For the Sadducees say that there is no resurrection, and no angels or spirits: but the Pharisees affirm both.

14 And there arose a great cry: and the scribes *that were* of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God.

15 And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring *him* into the castle.

16 And the night following, the Master stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

SELECTION XVIII.

The priests and elders conspire to assassinate Paul, but the chief officer hearing of it sends him by night to Cæsarea.

AND certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. And they were more than forty who made this conspiracy.

2 And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul. Now, therefore, ye with the council signify to the chief captain that he bring him down to you to-morrow, as though ye would inquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.

3 And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.. Then Paul called one of the centurions to *him* and said, Bring this young man to the chief captain : for he hath a certain thing to tell him. So he took him and brought *him* to the chief captain.

4 Then the chief captain took him by the hand, and went *with him* aside privately, and asked *him*, What is that thou hast to tell me ? And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to-morrow into the council, as though they would inquire somewhat of him more perfectly. But do not yield to them : for there lie in wait for him of them more than forty men, who have bound themselves with an oath, that they will neither eat nor drink till they have killed him : and now are they ready, looking for a promise from thee.

5 So the chief captain let the young man depart, and charged *him*, See thou tell no man that thou hast showed these things to me. And he called to *him* two centurions, saying, Make ready two hundred soldiers to go to Cæsarea, and horsemen three-score and ten, and spearmen two hundred, at the third hour of the night ; and provide *them* beasts, that they may set Paul on, and bring *him* safe to Felix the governor.

6 And he wrote a letter after this manner: Cladius Lysias to the most excellent governor Felix sendeth greeting. This man was taken of the Jews, and would have been killed of them : then came I with an army, and rescued him, having understood

that he was a Roman. And when I would have known the cause wherefore they accused him, I brought him forth into their council: whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds. And when it was told me that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what *they had* against him. Farewell.

7 Then the soldiers, as it was commanded them, took Paul, and brought *him* by night to Antipatris. On the morrow they left the horsemen to go with him, and returned to the castle: who, when they came to Cæsarea, and delivered the epistle to the governor, presented Paul also before him.

8 And when the governor had read *the letter*, he asked of what province he was. And when he understood that *he was* of Cilicia: I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment hall.

SELECTION XIX.

Paul's accusation and defence before Felix, Festus, and Agrippa.

AND after five days Ananias the high priest descended with the elders, and *with* a certain orator named Tertullus, who informed the governor against Paul.

2 And when he was called forth, Tertullus began to accuse *him*, saying, We have found this man a pestilent fellow, and a mover of heresies among all the Jews throughout the

world, and a ringleader of the sect of the Nazarenes: who also hath gone about to profane the temple: whom we took, and would have judged according to our law. But the chief captain Lysias came upon us, and with great violence took him away out of our hands, commanding his accusers to come to thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him.

3 And the Jews also assented, saying that these things were so.

4 Then Paul, after the governor had beckoned to him to speak, answered, Forasmuch as I know that thou hast been of many years a judge to this nation, I do the more cheerfully answer for myself: because thou mayest understand, that there are yet but twelve days since I went up to Jerusalem to worship. And they neither found me in the temple, nor in the synagogues, nor in the city disputing or seeking to inflame the people. Neither can they prove the things whereof they now accuse me.

5 But this I confess to thee, that after the way which they call heresy, so worship I the God of my fathers, believing the things which are written in the law and in the prophets: And having hope toward God, which they themselves also entertain, that there shall be a resurrection, both of the just and unjust. And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.

6 Now after many years I came to bring alms to my nation, and offerings. Whereupon certain Jews

from Asia found me purified in the temple, neither with multitude, nor with tumult. And they themselves ought to have been here before thee, if they had ought against me, to make their own charges. Or else let these who are here say, if they found any evil doing in me, while I stood before the council, except it be for this one expression, that I cried standing among them, Touching the resurrection of the dead I am put on trial before you this day.

7 And when Felix heard these things, having knowledge of that belief, he put them off, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter. And he commanded a centurion to keep Paul, and to let him have liberty, and that he should forbid none of his acquaintance to minister or come to him.

8 And after certain days, when Felix came with his wife Drusilla, who was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. And as he reasoned of righteousness, temperance, and retribution, Felix trembled, and said, Go thy way for this time; when it is more convenient, I will call for thee. He hoped also that money should have been given him of Paul, that he might release him: wherefore he sent for him the oftener, and conversed with him.

9 But after two years Porcius Festus came into Felix' room: and Felix, willing to show the Jews a pleasure, left Paul bound.

10 When Festus had come into the province, after three days he went up from Cæsarea to Jerusalem.

Then the high priest and the chief of the Jews informed him against Paul, and besought him, and desired favor against him, that he would send for him to Jerusalem, and they would place men in wait by the way to kill him. But Festus answered, that Paul should be kept at Cæsarea, and that he himself would depart shortly *thither*.

11 Let them therefore, said he, who among you are able, go down with *me*, and accuse this man, if there be any wickedness in him.

12 And when he had tarried among them more than ten days, he went down to Cæsarea; and the next day sitting on the judgment seat commanded Paul to be brought.

13 And when he had arrived, the Jews who came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove. To which he answered, Neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended any thing at all.

14 But Festus, willing to do the Jews a pleasure, answered Paul, Wilt thou go up to Jerusalem, and there be judged of these things before me? Then said Paul, I stand at Cæsar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest. For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me to them. I appeal to Cæsar.

15 Then Festus, when he had conferred with the council, answered, Hast thou appealed to Cæsar? to Cæsar shalt thou go.

16 And after certain days king Agrippa and Bernice came to Cæsarea to salute Festus. And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth.

17 And Festus said, King Agrippa, and all men who are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and *also* here, crying that he ought not to live any longer. But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him. Of whom I have no certain thing to write to my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write. For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes *laid* against him.

18 Then Agrippa said to Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself:

19 I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews: especially because I know thee to be expert in all cus-

toms and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

20 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; who knew me from the beginning, if they would testify, that after the most strict sect of our religion I lived a Pharisee. And now I stand and am judged for the hope of the promise made of God to our fathers: to the realization of which *promise* our twelve tribes, instantly serving *God* day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible, that God should raise the dead?

21 I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against *them*. And I punished them oft in every synagogue, and compelled *them* to blaspheme; and being exceedingly mad against them, I persecuted *them* even to strange cities.

22 Whereupon as I went to Damascus with authority and commission from the chief priests, at mid-day, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them who journeyed with me. And I heard a voice speaking to me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou

me? *it is* hard for thee to kick against the pricks. And I said, Who art thou? And the voice said, I am Jesus whom thou persecutest. But rise, and stand upon thy feet: for I have appeared to thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things which I will reveal to thee. And I will deliver thee from the people, and *from* the Gentiles to whom now I send thee, to open their eyes, *and to turn them* from darkness to light, and *from* the power of Satan to God; that they may receive forgiveness of sins, and inheritance among them who are sanctified by faith that is in me.

23 Whereupon, O king Agrippa, I was not disobedient to the heavenly vision: but showed first to them of Damascus, and at Jerusalem, and throughout all the coast of Judæa, and *then* to the Gentiles, that they should repent and turn to God, and do works meet for repentance. For these causes the Jews caught me in the temple, and went about to kill *me*.

24 Having therefore obtained help of God, I continue to this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come to pass: that the Messiah should suffer, and that he should be the first that should rise up from the dead, and show light to the people, and to the Gentiles.

25 And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself: much learning doth make thee mad.

26 But he said, I am not mad,

most noble Festus; but speak forth the words of truth and soberness. For the king knoweth of these things, before whom also I speak freely: I am persuaded that none of these things are hidden from him; for this was not done in a corner. King Agrippa, believest thou the prophets? I know that thou believest.

27 Then Agrippa said to Paul, Almost thou persuadest me to be a Christian.

28 And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

29 And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them: and when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds.

30 Then said Agrippa to Festus, This man might have been set at liberty, if he had not appealed to Cæsar.

SELECTION XX.

A glimpse of Paul at Rome.

AND after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux. Landing at Syracuse, we tarried there three days: and from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli: where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome.

2 And from thence, when the brethren heard of us, they came to meet us as far as Appii forum, and The three taverns: whom when Paul saw, he thanked God, and took courage.

3 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.

4 And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said to them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans. Who, when they had examined me, would have let *me* go, because there was no cause of death in me. But when the Jews spake against *it*, I was constrained to appeal to Cæsar; not that I had ought to accuse my nation of.

5 For this cause therefore have I called for you, to see *you*, and to speak with *you*: because that for the hope of Israel I am bound with this chain.

6 And they said to him, We neither received letters out of Judæa concerning thee, neither any of the brethren that came showed or spake any harm of thee. But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that everywhere it is spoken against.

7 And when they had appointed him a day, there came many to him into his lodging; to whom he ex-

pounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and *out* of the prophets, from morning till evening.

8 And some believed the things which were spoken, and some believed not.

9 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Spirit by Esaias the prophet to our fathers, saying, Go to this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: for the heart of this people is waxed gross, and their ears are dull of hearing, and their

eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them.

10 Be it known therefore to you, that the salvation of God is sent to the Gentiles, and *that* they will hear it.

11 And when he had said these words, the Jews departed, and had great discussions among themselves.

12 And Paul dwelt two whole years in his own hired house, and received all that came in to him, preaching the kingdom of God, and teaching those things which concern Jesus Christ, the Master, with all confidence, no man forbidding him.

CHRISTIAN SCRIPTURES.—LETTERS.

LETTER TO THE ROMANS.

SELECTION I.

God has revealed himself in nature as well as in written records and in the characters and teachings of holy men.

PAUL, a servant of Christ Jesus, a called apostle, set apart to preach the gospel of God through his prophets in the sacred writings, even the gospel concerning his son ; who was born of the lineage of David as to the flesh, shown to be the son of God with power, and, on account of his holiness of spirit, resurrected from the *realms* of the dead, Christ Jesus our Master : through whom also we received grace and the office of an apostle in behalf of his name, in order to produce obedience to the faith among all nations ; among whom are ye also, the called of Jesus Christ :—To all the beloved of God at Rome, called to be holy : Grace be to you, and peace, from God our father, and from Jesus Christ the Master.

2 In the first place, I thank my God through Jesus Christ for all of you, that your faith is spoken of throughout the whole world. God is my witness, whom I serve with my spirit in the gospel of his son, how constantly I make mention of you, always in my prayers suppli-

cating that, if it be possible, I may at last through the will of God be favored with an opportunity of coming to you.

3 For I long to see you, that I may impart to you some spiritual gift, which may be for your confirmation ; that is, that I with you may be edified, and you also with me, through each other's faith, both yours and mine. I would not have you ignorant, brethren, that I often purposed to come to you, though I have been hindered hitherto, for the purpose that I might have some fruit of my labors among you also, as among the other Gentiles : for I am debtor both to Greeks and Barbarians, both to the wise and the unwise.

4 So, according to my ability, I am ready to preach the gospel to you also in Rome. I am not ashamed of the gospel ; for to every believer, to the Jew not only, but also to the Greek, it is the power of God unto salvation. Because therein is revealed the righteousness which is of God from faith to faith ; as it is written, The righteous shall live by faith.

5 Moreover, the indignation of God is revealed from heaven against

all impiety and unrighteousness of men, who hinder the truth because of their unrighteousness. For that which may be known of God is revealed within them; God has revealed it to them. Ever since the creation of the world, his invisible attributes, even his eternal power and divinity, are clearly seen, being revealed in his works, so that all are without excuse.

6 And yet though they knew God, they did not glorify him, as God, nor were they thankful to him; but became perverse in their reasonings, and their senseless minds were darkened. Professing to be wise, they became fools, and for the glory of the incorruptible God, they substituted images of corruptible man, and of birds and four-footed beasts and creeping things.

7 On this account God gave them over in the lusts of their hearts to impurity, to debase their bodies with one another; for they had changed the truth of God into a lie, and both sought and served created things rather than the Creator, who is blessed forever. Amen.

8 On this account also God gave them up to vile passions: for even their women indulged in unnatural lust, and in like manner the men also: practising that which is shameful, and receiving in themselves the due recompense of their error.

9 And as they did not choose to retain God in their knowledge, God gave them up to a reprobate mind, to do things which are shameful: so they became filled with all unrighteousness, malice, covetousness, wick-

edness, envy, murder, strife, deceit, malignity; they became backbiters, slanderers, haters of God, insolent, proud, boasters, inventors of mischief, disobedient to parents, senseless, faithless, without natural affection, without pity.

10 Although knowing the decree of God, that they who practise such things deserve death, they not only do them themselves, but even approve of others who do them.

SELECTION II.

God is a just and impartial judge, and judgment belongs to him alone.

WHEREFORE thou art without excuse, O man that judgest, whoever thou art; for in judging another, thou condemnest thyself; inasmuch as thou doest the same things. But we know that the judgment of God against all who practise such things is according to truth.

2 And dost thou suppose, O man, who art judging those who do such things, and art thyself doing the same, that thou wilt escape the judgment of God? Dost thou despise the riches of his goodness and forbearance and long-suffering, not knowing that the goodness of God is designed to lead thee to repentance?

3 According to the hardness and impenitence of thy heart, art thou treasuring up for thyself indignation against the day of indignation and of the manifestation of the righteous judgment of God. Who will render to every one according to his works; everlasting life, to those who by pa-

tient continuance in well-doing seek for glory, and honor, and incorruption; but to those who are contentious, who disobey the truth, and practise unrighteousness, there will be displeasure and indignation.

4 For tribulation and distress will come upon every soul of man whose works are evil, upon the Jew as well as upon the Greek; but glory, honor, and peace, to every one whose works are good, to the Jew not only, but also to the Greek.

5 And there is no respect of persons with God; for as many as have transgressed without a written law, will also be judged without a written law; and as many as have transgressed under a written law, will be judged by a written law.

6 And it is not the hearers of a law who are righteous before God, but the doers of a law will be accounted righteous;—for when the Gentiles, who have no written law, do by nature what is required, these, having no written law, are a law to themselves; since they show that what the law requireth is written in their hearts, their conscience bearing witness, and their thoughts in turn accusing or defending them.

7 Thus it is that God shall judge the secrets of men, according to the gospel of Jesus Christ, which I have preached.

8 But thou callest thyself a Jew, and restest on the written law, and makest thy boast before God, that thou knowest his will, and approvest the things that are more excellent, being instructed out of the written law! And thou art confident that thou thyself art a guide of the blind,

a light to those who are in darkness, an instructor of those who lack wisdom, a teacher of babes!

9 Having the form of knowledge and of the truth in the written Law, thou teachest others!—Dost thou not also teach thyself? Thou who proclaimest that others should not steal, dost thou steal? Dost thou who forbiddest to commit adultery, thyself commit adultery? Thou that abhorrest idols, dost thou rob temples? Thou who boastest of the written Law, dost thou dis-honor God by breaking that law? As it is written, The name of God is on account of your inconsistencies, blasphemed among the Gentiles.

10 And conformity to ordinances!—these are indeed a benefit to thee, if thou keep the law; but if thou art a breaker of the law, thy conformity to ordinances is of no account. If then he who is without ordinances keep the precepts of the law, shall not he be accepted of God? Yea, those who are without ordinances, if they perform the law, will even judge thee, who, having a written law and ordinances, art a breaker of the law.

11 For he is not a Jew, who is one outwardly; nor is that conformity to ordinances, which is outward, in the flesh: but he is a Jew who is one inwardly; and conformity is of the heart, spiritual, not literal, the approval of which is not of men, but of God.

12 What then is the advantage of the Jew? or what the benefit of ordinances? Great, every way; but chiefly in that through them were

communicated the revelations of God.

SELECTION III.

All men without exception, are born into a condition of moral imperfection in this life, and also are more or less guilty of wilfully violating the laws of virtue and of duty.

WHAT if some were unfaithful? Shall their unfaithfulness cause God to be unfaithful? By no means! Yea, let God be true, even though every man be false; as it is written, That thou mayest be justified in thy words, and mayest stand acquitted when thou art arraigned.

2 But (it is said) our unrighteousness serves to display the righteousness of God. What shall we answer to that? Is not God unjust to inflict punishment? (I am speaking as men do.) Far be it! for how then could God be a judge of the world?

3 If, through my being unrighteous, the truth of God hath been more abundantly manifested to his glory, why am I still judged as a transgressor? And why not say (as some slanderously charge us with saying), Let us do evil, that good may come?

4 The condemnation of men who say such things is just.

5 What then? Are we better than others? By no means: for we have already brought the charge both against Jews and Greeks, that they are all transgressors.

6 As it is written: There is none righteous, no, not one; there is none that understandeth or that diligently seeketh God; they have all turned aside from the right way, they have

all become unprofitable; there is none righteous, not even one. Their throat is an open sepulchre; with their tongues they have practised deceit. The poison of asps is under their lips. Their mouth is full of slander and bitterness. Swift are their feet to carry revenge; oppression and misery are in their ways; and the path of peace they have not known. There is no fear of God before their eyes.

7 Now we know that whatever the law saith, it saith to those who are under the law: that every boastful mouth may be stopped, and all the world acknowledge unworthiness before God.

8 And by ceremonial observances no flesh shall be accepted as righteous: for these are acknowledgments of transgression.

9 But now, in addition to the written law, the righteousness which is of God (to which the law and the prophets bear testimony), yea, the righteousness which is of God hath been revealed through the faith of Jesus Christ, to all and for all believers.

10 And there is no distinction; for all have transgressed, and come short of the glory of God.

11 But now, by the grace of God through the redemption made known by Christ Jesus we are freely accounted as righteous. For God set him forth, through confidence in his complete consecration, to be propitiatory, and to exhibit righteousness as seen in the forbearance of God with respect to passing over the transgressions of the past; to exhibit his righteousness, I say, at this

present time, that he might himself be righteous, and also account as righteous him that hath the faith of Jesus.

12 Where then is boasting? It is excluded. By what law? of ceremonial observances? Nay, but by the law of faith; for we reckon that a man is accepted as righteous through his faith alone, apart from his conformity to ordinances.

13 Do ye think that God is the God of Jews only? Is he not the God of Gentiles also? Yea, of Gentiles also. If so be that there is but one God, then shall he accept as righteous *on account of their faith*, both those who conform to ordinances and those who do not.

14 Do we thus, on account of faith, make void the ordinances of the law? By no means; on the contrary, we establish them.

15 What shall we say, then, about Abraham, our ancestor according to the flesh? For if he was accounted righteous because of his ceremonial observances, then had he cause for boasting: but not so according to the word of God, for what saith the scripture? Abraham believed God, and *therefore* was accounted righteous.

16 And David also pronounceth blessings upon the man whom God accounteth righteous, *apart from* his ceremonial observances, saying, Blessed are they whose iniquities are forgiven, and whose transgressions are forgotten. Blessed the man whose transgressions the Lord will not treasure up against him.

SELECTION IV.

In the consecrated life and death of Christ Jesus we have a representation of the love of God for mankind; by this also we are brought into unity with God, and are inspired to renounce iniquity and seek for holiness.

1 THEREFORE being accepted as righteous through faith, we have peace with God through Jesus Christ our Master: through whom also we have been admitted into this grace wherein we stand, and rejoice in the hope of the glory which God will confer.

2 And not only so, but we rejoice in afflictions also, knowing that affliction produceth endurance, and endurance proof, and proof hope; and hope will not disappoint us, because the love of God hath shed it abroad in our hearts by the Holy Spirit which hath been given to us.

3 While we were yet without strength, and in our transgressions, in due season Christ died for us: now even for a righteous man hardly will one die; perhaps, however, for a benefactor one might even offer to die: but God represented his own love for us in this manner that, while we were yet transgressors, Christ died for us. Being now accepted as righteous through the *faith which* his death inspired, much more, then, shall we, through him, be saved from indignation.

4 Since, if while at enmity we were, through the death of his son, brought into unity with God, much more, having been brought into unity with him, shall we be saved through his life: and not only *saved*, but also shall we have joy in God through

Jesus Christ our Master, by means of whom we have now been united to God.

5 Moreover, law came in, that the knowledge of transgression might abound: but where transgression abounded, grace abounded much more; so that as transgression reigned in death, so grace might reign through righteousness to everlasting life, through Jesus Christ our Master.

6 Shall we say then, Let us continue in transgression, that grace may abound still more? God forbid! How shall we, who died to transgression, live any longer in it? Are ye ignorant, that all of us who were consecrated to Jesus Christ by baptism, were consecrated to his death? We then by this consecration to his death were buried with him; that as Christ was raised up from the dead by the glorious power of the Father, so we also might walk in newness of life.

7 For if we have been made completely like him in his death, we shall be made like him in his resurrection also; knowing this, that our old man was crucified with him, in order that the body of sin might be destroyed, and that we might no longer be in slavery to sin; for he that hath died hath been set free from sin.

8 And if we died with Christ, we believe that we shall also live with him; since we know that Christ, having been raised up from the dead, dieth no more; death hath dominion over him no longer. For in that he died, he died to transgression once for all; but in that he liveth, he liveth to God. So do ye also con-

sider yourselves as dead to transgression, but alive to God through Jesus Christ.

9 Let not then iniquity reign in your mortal body, bringing you into subjection to its lusts, nor yield your members to it as instruments of unrighteousness; but yield yourselves to God, as being alive from the dead, and your members to God as instruments of righteousness; so shall transgression no longer hold dominion over you; for ye are no longer governed by law, but rather by love.

10 What then? Because we are no longer governed by law but by love, shall we therefore transgress? God forbid! Do ye not know that whomever ye choose to obey as a master, his bondmen ye are, whether of disobedience, whose fruit is death, or of obedience, whose fruit is righteousness?

11 But thanks be to God that, though ye were the slaves of error, ye became obedient from the heart to that form of teaching which was delivered to you: and being made free from your wrongdoings, ye became the servants of righteousness.

12 On account of the weakness of human nature I now speak in a way common among men: As ye formerly yielded your members to be slaves of impurity, and of iniquity, in order to enjoy iniquity, so now yield your members to be servants of righteousness, in order that ye may become holy. For when ye were the slaves of iniquity, ye were not the servants of righteousness: and what fruit had ye then from those things of which ye are now ashamed?

For, indeed, the end of those things is death.

13 But now, having been delivered from the slavery of iniquity, and having become the servants of God, ye have holiness as the fruit, and everlasting life as the end. For the wages of iniquity is death ; but the free gift of God is everlasting life, through Christ Jesus, our Master.

SELECTION V.

The reign of law and the reign of love contrasted. Law only reveals the baseness of iniquity, love inspires men to hate and forsake it. Carnal-mindedness tends to spiritual corruption and decay ; but spiritual-mindedness is life and peace.

WHEREFORE, my brethren, ye are dead to law through the death of Christ, that ye might be united to him who was raised from the dead, and bear fruit unto God.

2 For when we were in slavery to the flesh, the depraved appetites, which were kept alive by law, were working in our members, to bear fruit unto death. But now we are delivered from law, having escaped from that by which we were enslaved, that we might serve in the new life of the Spirit, and not in the old way of the letter.

3 What then shall we say ? Is law the cause of transgression ? God forbid ! However, I should not have been conscious of transgression except by law ; for I should not have known the baseness of lust, unless law had said, Thou shalt not lust. But seizing the opportunity, notwithstanding my knowledge of the commandment, base appetites wrought in me all manner of impure desires.

4 Now, apart from law, iniquity is dead. I once lived apart from law ; but when the commandment came, iniquity revived, and I died ; and the commandment, which was unto life, this I found to be unto death : because my impure desires, finding an opportunity, through the commandment beguiled me, and through it slew me. And yet law is holy, and the commandment holy, and righteous and good.

5 Did then that which is good become death to me ? Far be it ! but iniquity was made manifest as iniquity, working death to me notwithstanding my knowledge of that which is good ; in order that through my knowledge of the commandment iniquity might appear exceedingly wrong.

6 We know that law is spiritual ; but I was unspiritual, a slave sold to transgression. For I knew not what I did : and I did not what I wished to do, but I did what I hated. Now if I do what I would not, I assent to law that it is good.

7 However, it was no longer I that did it, but the evil that was in me : for I know that in me, that is, in my flesh, there is not any good thing ; because to desire was present with me, but not to perform that which is good. So the good that I wished to do, I did not ; but the evil which I wished not to do, that I did.

8 Now if I do what I would not, it is no more I that do it, but the evil that is in me. So then I found that there was a law in me, that when I would do good, evil was present : for I delighted in the law of

God, as to the inward man; but I perceived another law in my members warring against the law of my mind, and bringing me into captivity to the law of wrong which was in my members.

9 Then I cried out, O wretched man that I am! Who will deliver me from this body of death? Thanks be to God, who hath delivered me through Jesus Christ the Master.

10 So it was that I, the same person, with the mind served the law of God, but with the flesh the law of evil.

11 But now there is no longer condemnation to those who believe in Christ Jesus; for (speaking of myself) the law of the Spirit of life set me free, through belief in Christ Jesus, from the law of transgression and death. What law could not do, in that it was weak through the weakness of human nature, God hath done; who, on account of transgression sent his son in the likeness of erring human nature, and passed sentence of condemnation on carnal lusts.

12 So now what is required by law may be accomplished in us, who walk not according to carnality but according to the Spirit; for they who walk according to carnality have their mind on carnal things, but they who walk according to the Spirit have their mind on the things of the Spirit.

13 Now, to be carnally minded is death, but to be spiritually minded is life and peace; because the carnal mind is at enmity with God, and doth not submit itself to the law of God, neither indeed can it. So then

they who are carnally minded cannot please God.

14 But ye are not carnally minded, but spiritually minded, if indeed the Spirit of God abideth in you.

15 Now if any one hath not the Spirit of God, he belongs not to him. But if the Spirit that was in Christ be in you, the body of sin is dead, and the spirit is alive because of righteousness.

16 And if the Spirit of him who raised up Jesus from the dead dwelleth in you, he who raised him up will also raise you up, because of his Spirit that dwelleth in you.

17 So then, brethren, we are debtors not to the flesh, to live according to the flesh; for if we live according to the flesh, we are sure to die; but if by the Spirit we do mortify the lusts of the body, we shall live.

SELECTION VI.

God's true children are those who are spiritually minded; for them there is peace and hope; and moreover, whatever their afflictions, all things will result in their good.

A S many as are led by the Spirit of God, they are sons of God. For we did not receive the spirit of bondage so as to be again in fear; but we received the spirit of adopted children, whereby we cry, Abba, Father! The Spirit itself beareth witness with our spirit, that we are children of God: and if children then heirs; heirs of God, and fellow-heirs with Christ; if indeed we are suffering with him, that we may also be glorified with him.

2 I esteem the sufferings of the

present time as of no account, when compared with the glory which is about to be revealed to us. For the earnest expectation of all creation is waiting for the glorification of the sons of God: inasmuch as creation was made imperfect (not of itself, but by him who created it) in anticipation that it also in like manner should be set free from the bondage of imperfection, and brought into the same glorification, even that of the children of God.

3 For we know that all creation is together groaning and suffering the pains of labor, up to this time; and not only so, but also we ourselves, having received the firstfruits of the Spirit, even we groan within ourselves, waiting for redemption from carnality, and for the adoption of sons.

4 We are saved only by hope; but hope which is seen is not hope; how can a man hope for that which he seeth? But if we hope for that which we do not see, then do we with patience wait for it.

5 In like manner the Spirit also helpeth our infirmities, inasmuch as we know not what to ask for as we ought: but the Spirit inspires us with aspirations which cannot be expressed in words: and he that searcheth the heart, knoweth, through the Spirit, what is in the mind, because it inspires us to that which is holy, according to the will of God.

6 Moreover, we know that all things work together for good to those who love God, to those who walk according to his purpose.

7 What then shall we say to these

things? If God is for us, who can be against us? He who delivered not his own son from death, but for our sakes yielded him up, how shall he not also with him freely give us all things?

8 And who shall bring any charge against the chosen of God? God it is who accepteth them as righteous; who shall condemn them? Christ it is who died, yea rather, who rose again, and is at the right hand of God, who also maketh intercession for us.

9 What then shall separate us from the love *revealed* in Christ for us? Shall affliction or distress or persecution or famine or nakedness or peril or sword? (As it is written, For thy sake we are killed all the day long; we are accounted as sheep for slaughter.)

10 Nay, in all these things we are more than conquerors, through him that loved us; for I am persuaded, that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, nor height nor depth nor any created thing, will be able to separate us from the love of God, *revealed* to us in Christ Jesus our Master.

SELECTION VII.

All righteous persons among the Gentiles as well as among the Jews are the spiritual offspring of Abraham, and the accepted children of God.

I SPEAK truth in Christ, I do not lie, my conscience bearing witness with me in the Holy Spirit, that I have great grief and unceasing anguish in my heart; yea, that I could even wish myself rejected and cast

away from Christ, if thereby I might save my brethren, my kinsmen as to the flesh; the Israelites, *I mean*, whom God adopted as sons.

2 For to them were revealed the glory and the covenants, and the law, and the worship, and the promises; to them belong also the fathers, from whom, according to descent, was Christ.

3 He who is over all, is God ; let him be blessed for ever! Amen.

4 And yet the word of God hath not failed; for not all that are descended from Israel are Israelites: nor because they are descendants of Abraham are they all children of Abraham. That is, not *only* the children by natural descent are children of God, but all to whom the promise is made are accounted his offspring.

5 What then shall we say? Is God unjust to account as his offspring those who are not the descendants of Abraham? Far be it! For he saith in Moses, On whom I have mercy to him will I *show* my mercy, and on whom I have compassion to him will I *manifest* my compassion. So then, it is not of him that chooseth, nor of him that striveth, but of God who showeth mercy.

6 Again, the scripture saith to Pharaoh, For this very purpose did I make thee king, that through thee I might manifest my power, so that my name might be made known in all the earth. Thus he exalteth whom he will, and whom he will he debaseth. Thou wilt reply to me, Why then doth he find fault? for who resisteth his will?

7 But, O man, who art thou that

thus answerest to God? Shall the thing that is wrought say to the workman, Why hast thou made me thus? Hath not the potter a right out of the same lump of clay to make one vessel more honorable than another? What if God endured with much patience vessels of wrath adapted to destruction, in order to show his indignation and to make known his power; in order also to make known the riches of his glory upon vessels of mercy prepared for glory, even us, whom he hath called not only from among the Jews, but also from among the Gentiles?

8 As he also saith in Hosea, I will call that my people, which before was not known as my people; and her beloved, that before was not known as beloved; and it shall be, that in the place where it was said to them, Ye are not my people, there shall they be called sons of the living God.

9 For God is accomplishing his word and speedily fulfilling it in righteousness; for a speedily fulfilled word will the Lord execute upon the earth.

10 What then shall we say? That the Gentiles, who did not strive after righteousness, obtained righteousness? Yea, but a righteousness which is by faith; while Israel, who strove after a law of righteousness, did not attain to it. Why? Because they did not strive for it by faith, but by ceremonial observances:—for they stumbled against that stumbling-stone.

11 But, brethren, my heart's desire and my prayer to God for them is,

that they may be saved. I bear them witness that they have a zeal for God, but it is not according to knowledge. For being ignorant of God's righteousness, and endeavoring to establish a righteousness of their own, they have not submitted themselves to God's righteousness. Now Christ is the fulfilment of the *ceremonial* law, so that every one that believeth in him may obtain righteousness.

12 And there is no difference between Jew and Greek; for one and the same Lord is over all, rich in mercy to all that call upon him; and every one who calleth upon him shall obtain salvation.

13 But how shall they call on him, in whom they have not believed? and how shall they believe in him, of whom they have not heard? and how shall they hear without a preacher? and how shall men preach, unless they are sent forth? As it is written, How beautiful are the feet of those who preach the gospel of peace, who bring glad tidings of good things!

14 But they did not all hearken to the glad tidings. Then Isaiah saith, Lord, who hath believed our report? Nevertheless, belief cometh of hearing, even of hearing that which is spoken of God.

SELECTION VIII.

Jews and Gentiles alike live in God, and none but the disobedient and unholy does he reject.

I SAY then, Did the Israelites stumble in order to be cast away? God forbid! But by their stumbling salvation is come to the

Gentiles to excite them to emulation; and if their stumbling is the riches of the world, and of the Gentiles, how much greater will the riches of their restoration be?

2 I am now speaking to you that are Gentiles; inasmuch as I am the apostle of the Gentiles, I magnify my office, that I may, if possible, excite to emulation those who are my kindred according to the flesh, and may restore some of them. For if the rejection of them is the reconciliation of the world, what will the restoration of them be, but life from the dead?

3 If the first portion of the dough is holy, will not also the lump be holy? And if the root is holy, will not also the branches be holy? If then some of the branches have been broken off, and thou, a wild olive, hast been grafted in among them, and become a partaker with them of the root and fatness of the olive tree, do not boast, for thou dost not bear the root, but the root thee.

4 Thou wilt answer, The branches then were broken off, in order that I might be grafted in. Well, be it so. But on account of their unbelief they were broken off, and thou abidest on account of thy faith.

5 Be not high-minded then, but fear; for if God spared not the natural branches, take care lest he spare not thee. Consider the severity as well as the goodness of God;—severity toward those who fell; but toward thee goodness, if thou continue in his goodness; otherwise thou also shalt be rejected.

6 And also they, if they do not persist in their unbelief, will be

grafted in again; for God is able to graft them in; for if thou hast been cut off from an olive tree wild by nature, and hast against thy nature been ingrafted into a good olive tree, how much more shall these, the natural branches, be ingrafted into their own olive-stock?

7 For lest ye should be wise in your own conceits, I would not have you ignorant of this mystery, that blindness hath to some extent come upon Israel, until the gathering in of the Gentiles shall be accomplished; after that shall all Israel be saved. As it is written, There shall come out of Zion the Deliverer; he shall turn away ungodliness from Jacob; and this will be my covenant with them, when I shall have taken away their sins.

8 In regard to the gospel then, they are enemies to it, because they hate you; but in regard to God's favor, they are still beloved of him for the fathers' sake; for in respect to his gifts and appointments, there is no change of purpose with God.

9 Ye in times past were disobedient to God, but have now obtained mercy through their unbelief; so they too, though now disobedient, shall also obtain mercy through the mercy shown to you: for God permitted all to become disobedient in order that he might show mercy to all.

10 O the depth of the riches, both of the wisdom and of the knowledge of God! How unsearchable are his purposes, and his ways past finding out! Who hath known the mind of the Lord? or who hath been made his counsellor? Who first gave to him, so as to merit a reward? For from

him, and through him, and to him are all things; to whom be the glory forever! Amen.

SELECTION IX.

Entire self-consecration, humility, and unfeigned love enjoined.

I BESEECH you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, well-pleasing to God, which is your reasonable service. And do not conform yourselves to the fashion of this world, but rather be transformed by the renewal of your mind, that ye may learn by experience the will of God; what is good, and well-pleasing, and perfect in his sight.

2 Through the grace given to me I warn every one among you, not to think of himself more highly than he ought to think, but to think soberly, according to the measure of faith which God hath imparted to each. Even as in one body we have many members, and the members have not all the same office, so we, though many, form one body in Christ, and each of us is a member of it in common with the rest.

3 Having then gifts which differ according to the grace which hath been bestowed upon us, if we have the gift of speaking, let us speak according to the measure of our faith; or if we have the gift of service, let us serve; or of teaching, let us teach; or of directing others, let us do it with diligence; or of advising, let us do it with simplicity; or of giving, let us do it generously; or of presiding over others, let us do it faithfully; or of doing deeds of mercy, let us do them with cheerfulness.

4 Let love be unfeigned. Abhor evil, cling to the good.

5 Be affectionate to one another; love as brethren; in honor, give each other the preference.

6 Be not deficient in zeal, but be fervent in spirit and in the service of the Lord; rejoice in hope; be patient in affliction: persevere in prayer.

7 Relieve the wants of the brethren; be given to hospitality; bless those who persecute you; bless, and curse not.

8 Rejoice with those who rejoice; weep with those who weep; be of a common mind among yourselves.

9 Set not your desires on lofty things, but content yourselves with what is humble; and be not wise in your own conceits.

10 Render to no one evil for evil, but have regard to what is honorable in the sight of all; and if it be possible, so far as dependeth on you, live in peace with all men.

11 Dearly beloved, be not revengeful, but rather subdue and put away your wrath. Even as it is written, Retribution belongeth to me; I will repay, saith the Lord. But, if thy enemy hunger, feed him; if he thirst, give him drink. Be not overcome by evil, but overcome evil with good.

SELECTION X.

All forms of civil government are providential, therefore men should be submissive to lawful authority; and toward all should be just and pure.

LE T every one submit to the government that is over him; for there is no form of government which is not providential; all gov-

ernments which exist have been appointed by God; he therefore that rebelleth against the government rebelleth against what God hath appointed. And they who are rebellious will bring upon themselves punishment; for governments are not a terror to the good, but to the evil.

2 Wouldst thou then not be afraid of the government? Do that which is good, and thou wilt have praise, and the government shall become God's servant to thee for good. But if thou doest evil, be afraid; for they who bear the sword bear it not in vain; they too are God's servants, avengers to inflict wrath upon him that doeth evil.

3 It is necessary therefore to be loyal to your government, not only through fear of punishment, but also for your conscience' sake.

4 And for the same reason pay tribute also; for they who collect these are also God's servants, attending continually to this special business. Render to all what is due to them: tribute, to whom tribute is due; custom, to whom custom is due; fear, to whom fear is due; honor, to whom honor is due.

5 Owe no man any thing but brotherly love; for he that loveth others hath fulfilled the law; for these, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet, and all the other commandments, are summed up in this precept, Thou shalt love thy neighbor as thyself. Love worketh no ill to one's neighbor; therefore love is the fulfilling of the law.

6 And now, since we know these things, it is already high time for us to awake out of sleep ; for our salvation is nearer than we first believed ; the night is far spent, the day is at hand ; let us then throw off the works of darkness, and put on the armor of light.

7 Let us walk becomingly, as in the day; not in revelling and drunkenness, not in lewdness and wantonness, not in strife and envy, but let us be imbued *with the spirit* of Jesus Christ the Master, and think no longer about satisfying the lusts of the flesh.

SELECTION XI.

Toleration and charity to be exercised toward all, because God alone is judge, and each man's conscience is his own judgment-bar.

HIM that is weak in his faith receive with sympathy, and do not pass judgment on his opinions. One man thinks that he can eat every kind of food ; another, who is sickly, can eat nothing but herbs ; let not him who can eat every thing, despise him who can eat but a few things ; and let not him who can eat but a few things, judge him that eateth every thing : for God accepts them both.

2 Moreover, who art thou that judgest the servant of another ? To his own master he standeth or falleth ; yea, he shall be assisted to stand, for the Lord is able.

3 One man esteems one day as more sacred than another ; another man esteems every day alike : let each be fully convinced in his own mind. He that regardeth the day rightly, regardeth it in honor of the

Master ; and he that regardeth it not in honor of the Master, he doth not rightly regard it.

4 Also he that eateth rightly, eateth in remembrance of the Master, and giveth thanks to God ; and he that doth not eat in remembrance of the Master, and giveth not thanks to God, he doth not eat rightly.

5 None of us liveth to himself, and none dieth to himself. If we live, we live to the Lord ; if we die, we die to the Lord ; whether we live or die therefore, we are the Lord's.

6 Why then dost thou judge thy brother ? Or thou again, why dost thou set at nought thy brother ? For we shall all stand before the judgment-seat of God ; as it is written, As I live, saith the Lord, to me every knee shall bow, and every tongue shall give praise to God.

7 So then, as every one of us will give account of himself to God, let us no longer judge each other ; but let this rather be our judgment, not to put a stumbling-block, or an occasion to fall, in a brother's way.

8 I know, and am persuaded in Jesus the Master, that no kind of food is unclean in itself ; but to him that thinketh it unclean, to him it is unclean : now, if on account of thy food thy brother is made to stumble, thou art no longer walking according to love.

9 Do not with thy food injure him for whom Christ was willing even to die. Let not the freedom which we enjoy be made a stumbling-block to others ; for the kingdom of God consists not in eating and in drinking, but in righteousness, and peace, and joy through the Holy Spirit.

10 And he who in this matter of self-sacrifice followeth the example of Christ is well-pleasing to God, and approved by men: so then let us strive to promote peace, and the edification of each other; and not for the sake of food undo the work of God.

11 All things indeed are pure; but that which is pure becomes evil to him who useth it in such a way as to be an occasion of stumbling to another. It is better neither to eat flesh, nor to drink wine, nor to do any other thing whereby thy brother stumbleth, or is put in danger of falling, or is made weak.

12 So it is that we who are strong ought to bear the infirmities of the weak, and not merely please ourselves; each one of us should please his neighbor, so as to promote what is good, for mutual edification.

Christ did not seek his own pleasure, but, as it is written, The reproaches of them who reproached thee fell on me.

13 Whatever things were written aforetime, were written for our instruction; that we through the patience and the consolation of the scriptures might have hope.

14 And now, may the God of patience and consolation grant that you may be of the same mind one with another, according to Christ Jesus; that with one accord ye may with one mouth glorify God, the Father of Jesus Christ our Master. Help one another, even as Christ helped you, to the glory of God.

15 And may the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Spirit.

LETTERS TO THE CORINTHIANS.

SELECTION I.

Sectarianism and party rivalries in religion condemned; worldly wisdom shown to be of less account than consecrated lives, and simple faith in God.

PAUL, a chosen apostle of Christ Jesus, by the approval of God, and Sosthenes the brother, to the congregation of God which is at Corinth, consecrated to Christ Jesus, and appointed to be holy; also to all in every place who are called by the name of Jesus Christ, our Master and theirs, grace be to you, and peace, from God our Father, and from Jesus Christ our Master.

2 I beseech you, brethren, by the

name of our Master Jesus Christ, that ye all remain united, and that there be no separations among you, but that ye be perfectly joined together in the same mind and in the same spirit; for I have been informed that there are dissensions among you.

3 What I mean is this, that all of you are saying, one, I am a disciple of Paul; another, I am a disciple of Apollos; another, I am a disciple of Cephas; and another, I am a disciple of Christ. What then? Is Christ divided? Was Paul crucified for you? Or were ye baptized into the name of Paul? I thank

God that I baptized none of you, save Crispus and Gaius; lest any man should say that ye were baptized into my name. And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

4 Christ sent me not to baptize, but to preach the gospel; not with wisdom of speech, lest the cross of Christ should be made of no effect. For the preaching of the cross is to those who are perishing, foolishness; but to us who are being saved, it is the power of God. As it is written, I will destroy the wisdom of the wise, and will bring to nought the discernment of the discerning.

5 Where now are the wise men, the scribes, the disputers of the world? Hath not God made their wisdom to appear foolish? For since the world by its wisdom knew not God, it pleased God, in his wisdom, by the simplicity of preaching to illuminate those who believe.

6 The Jews ask for signs, and the Greeks seek for profound knowledge, but we preach Christ crucified; to the Jews he is a stumbling-block, and to the Greeks foolishness, but to those who are called, both Jews and Greeks, he is the power of God, and the wisdom of God. So it is that the foolishness of God is wiser than men; and the weakness of God is stronger than men.

7 For consider, brethren, who they are that have accepted Christ; not many wise men after the fashion of the world, not many mighty, not many noble. So it is that God hath chosen the foolish things of the world, to put to shame the

wise; and the weak things of the world hath he chosen, to put to shame the things which are strong; and the mean things of the world, and the things which are despised, yea, and the things which are esteemed of no account, hath God appointed, to bring to nought things that are; that no flesh might boast before God.

8 And so it is that we are in Christ Jesus, who was chosen by God to become to us wisdom, and righteousness, and sanctification, and redemption. According, then, as it is written, so let it be, He that glorieth, let him glory in the Lord.

SELECTION II.

The higher truths of God can only be revealed through the Divine Spirit to those who are spiritually minded; and spiritual babes must not expect to understand those truths which only spiritual manhood is competent to receive.

AND I, brethren, when I came to you, came not with eloquence of speech, or of wisdom, to declare to you the testimony of God; for I resolved not to know any thing among you, save Jesus Christ, and him crucified. I was with you in weakness, and in fear, and in much trembling; and my speech and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit, and of power; and this, in order that your faith might not rest on the wisdom of men, but on the power of God.

2 But to the wise we do speak wisdom; not indeed the wisdom of the age, nor of the rulers of the age, which amounts to nothing: but we

speak God's wisdom in a mystery, even the hidden wisdom, which God, before the age began, appointed for our glory. This is the wisdom which none of the rulers of this age comprehended; for had they comprehended it, they would not have crucified the glorious Master *who revealed it.*

3 But as it is written: Eye hath not seen, ear hath not heard, and it hath not entered into the mind of man to comprehend the great things which God hath prepared for those that love him; for God by his Spirit hath revealed them to us; and the Spirit searcheth all things, even the depths of God.

4 For who among men knoweth even the secrets of a man, but the spirit of the man which is in him? even so the things of God knoweth no one but the Spirit of God.

5 We did not receive the spirit of worldly wisdom in order to know the things that have been revealed to us by the grace of God; but we received the Spirit of God; and the things thereby revealed we also speak, not in words taught by man's wisdom, but in words taught by the Spirit, connecting what is spiritual with what is spiritual.

6 For the man of unspiritualized mind cannot receive the things of the Spirit of God; they are foolishness to him, and he cannot understand them; because they must be spiritually discerned. But he that is spiritually minded understandeth all these things, even though he himself is understood by no one; for who hath known the mind of the Lord, to be instructed by him? We have

the spiritual mind which was in Christ.

7 On this account, brethren, I was not able to speak to you as to spiritual men, but as to those who are not spiritual, even as to babes in Christ; so I fed you with milk, instead of meat, because ye were not then able to bear it.

8 Nor indeed are ye even now able to bear it; for ye are yet unspiritual; while there is among you rivalry and strife, are ye not unspiritual, walking after the manner of worldly-minded men? For while one is saying, I am a disciple of Paul; and another, I am a disciple of Apollos; are ye not like common men?

9 Who then is Apollos? and what is Paul? Servants through whom ye believed; and that according to the wisdom which the Lord gave to each of us? I planted, Apollos watered; but it was God who gave the growth.

10 So then, neither he that planteth nor he that watereth is any thing, but God that giveth the growth: also he that planteth and he that watereth are one; and each will receive his own reward, according to his own labor. For we are God's fellow-laborers, and ye are God's tilled land.

SELECTION III.

Those who receive the teachings and inspirations of the Divine Spirit are thereby made temples of God; therefore every one should seek to be holy, humble, and full of loving self-sacrifice toward others.

NOW ye are God's building. According to the grace of God bestowed on me, I, as a skilful mas-

ter-builder, laid the foundation ; and another buildeth thereon : but let every one take heed how he buildeth ; for a different foundation is no man strong enough to lay than that which I have already put in place, that is, Christ Jesus.

2 But if any one build upon this foundation with gold, silver, precious stones, wood, hay, stubble, the work of every one will be made manifest ; for the day will show it ; because it will be tried by fire ; and the fire itself will prove what kind of work it is. If the work which any one hath built thereon remaineth, he will receive reward ; if any one's work shall be consumed, he will lose the reward, but he himself will be saved, yet as one saved by escaping through fire.

3 Know then that ye are God's temple, and that the Spirit of God dwelleth in you ? If any one defaceth the temple of God, God will deface him ; for the temple of God is holy, and such are ye.

4 Let no one deceive himself ; if any one thinketh himself wise among you in this age, let him become as a fool, in order that he may become truly wise ; for the wisdom of this world is foolishness with God ; as it is written : He taketh the wise in their craftiness ; and again : The Lord knoweth the reasonings of the wise, that they are vain. So then, let no one be too confident of the wisdom of men.

5 All things are yours ; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come,—all are yours ; and ye are of Christ, and Christ is of God. Let us be considered

then, as only servants of Christ, and stewards of God's mysteries.

6 But it is required of stewards, that they should be found faithful. However, with me it is a very small thing that I should be judged as to my faithfulness by you, or by any human tribunal ; nay, I do not even judge myself ; for though I may be conscious to myself of nothing wrong, yet not by this am I cleared of blame ; for he that judgeth me is the Lord.

7 So then judge nothing prematurely, but wait for the Lord, who will both bring to light the hidden things of darkness, and make manifest the purposes of men's hearts ; and then shall every one have his just praise from God.

8 These things, brethren, I have transferred in a figurative language to myself and Apollos for your sakes, that through us ye may learn not to esteem yourselves too highly ; and that no one of you may exalt himself over another. For who maketh thee to differ from another ? And what hast thou that thou didst not receive ? And if thou didst receive it, why dost thou boast, as if thou hadst not received it ?

9 Already ye think ye are full ! already ye think ye are rich ! already ye have become kings as ye think, and that without our help ! I would indeed ye were kings, that we also might reign with you ; for God, as it appears, hath set forth us the apostles as the very lowest of men. Sentenced to death, we are made a spectacle to the age, both before angels and men. We are fools for Christ's sake, but ye think ye are wise in

Christ ; we are weak, but ye think ye are strong ; ye are in honor, but we are despised. Even to this very hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place, and labor, working with our own hands ; being reviled, we bless ; being persecuted, we endure it ; being slandered, we exhort ; we have become as the filth of the world, the offscouring of all things until now.

10 I do not write these things to shame you, but to admonish you as my beloved children : for though ye should have ten thousand teachers in Christ, yet have ye not many fathers ; I begot you in Christ Jesus, through the gospel ; I exhort you therefore, be ye followers of me.

SELECTION IV.

Only those who strive to be pure in heart and life should be admitted to, or retained in, the church of God on earth ; for the church is designed to be a brotherhood of those who are seeking to be holy, and to glorify God both in body and in spirit.

KNOW ye not that a little leaven leaveneth the whole lump ? Cleanse out therefore the old leaven, that ye may be a new lump.

2 I wrote to you in my letter, not to keep company with fornicators ; certainly not meaning the fornicators, or the covetous and extortioners, or idolaters, of the world in general ; for to do this it would be necessary to go out of the world. But this is what I meant, not to keep in your company any one who calls himself a brother, and yet is a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an

extortioner ; with such a one do not even eat.

3 What have I to do with judging those who are without ? Judge ye, those who are among yourselves ; and those who are without, God will judge : put away bad men from among you.

4 Doth any one of you, who hath a matter of law against another, presume to bring it for settlement before the unrighteous, and not before the righteous ? Do ye not know, that righteous men shall judge the world ? And if the world is judged by you, are ye unworthy to judge in causes of the least importance ? Know ye not that we shall judge angels, much more matters of this present life ?

5 If then ye have any causes relating to this life, why do ye set men to judge who are of no repute in the congregation ? I speak this to your shame. Is it so, that there is not a wise man among you, not one that is able to judge between his brethren ? Brother going to law with brother, and that before unbelievers ! This is altogether an evil among you, that ye have law-suits against each other. Why do ye not rather submit to wrong ? Why do ye not rather allow yourselves to be defrauded ?

6 But ye yourselves wrong, and defraud, and that too your own brethren ! Do ye not know that wrongdoers shall have no place in the kingdom of God ? Do not be deceived ; neither fornicators, nor idolaters, nor adulterers, nor the effeminate, nor abusers of themselves with mankind, nor thieves, nor the covetous, nor drunkards, nor revilers,

nor extortioners, shall have any place in the kingdom of God.

7 And such were some of you : but ye were washed, and made holy, and accepted as righteous in the name of Jesus the Master, and the Spirit of our God.

8 All things are permitted to me, but all things are not profitable; all things are permitted to me, but I will not be made the slave of any thing. Meats are for the stomach, and the stomach for meats; but God will bring them both to an end. The body is not designed for sensual gratifications, but for the Lord, and the Lord for it. And as through his power God raised up the Master, so will he in like manner raise us up.

9 Know ye not that your body is consecrated to Christ? Shall I then take that which is consecrated to Christ, and give it away to a harlot? God forbid! Do ye not know that he who is connected with a harlot is one body with her? But he that is connected with the Lord is one spirit with him. Flee then from sensual gratifications; for all other sins which a man may commit, are apart from the body; but he that is sensual, sinneth against his own body.

10 Do ye not know that your body is a temple of the Holy Spirit which is in you, which ye have received from God? And that ye are not your own, but are bought with a price? Therefore glorify God in your body.

11 Knowledge puffeth up, but love buildeth up. If any one think that he knoweth any thing, he knoweth nothing yet, as he ought to know; but if any one love God, the same is known by him.

SELECTION V.

Teachers of religion have a right to receive needful material sustenance from those whom they serve; and yet rather than compromise their liberty as truth-speakers, they should refuse either to claim or to receive it.

A M I not free? Am I not an apostle? Have I not seen Jesus our Master? Are not ye my work in the Lord? If I am not an apostle to others, yet surely I am to you; and ye are the seal of my apostleship in the Lord.

2 This is my answer to those who question me. Have not we a right to eat and drink? Who ever serveth as a soldier at his own charges? Who planteth a vineyard without eating its fruit? Or who tendeth a flock and doth not eat of the milk of the flock?

3 And it is not on man's authority alone that I am saying this, for it is written in the law of Moses, Thou shalt not muzzle an ox while treading out grain. Is it for oxen only that God careth? Or doth he not say it also on our account? On our account, no doubt, it was also written, that he who plougheth might plough in hope, and that he who thrasheth should do it in the hope of partaking.

4 If we have sown to you spiritual things, is it a great obligation on our part if we reap from you things needful for the body? If others possess this right in relation to you, do not we still more? Nevertheless we have not used this right, but have submitted to all things, that we might occasion no hindrance to the gospel of Christ.

5 Do ye not know, that they

who minister in the offerings of the temple live from the temple? and they who serve at the altar share with the altar? In like manner also both the Lord ordained that they who preach the gospel should obtain their livelihood from the gospel.

6 But I have claimed no right of this kind: neither do I write this now, that any thing should thus be done for me; for it were better for me to perish for want of bread, than that any one should deprive me of that in which I glory.

7 In preaching the gospel, I have nothing to boast of; for I am under a necessity to do it: yea, woe is me, if I preach not the gospel! If I do it willingly I have a reward; but if unwillingly, I simply fulfil a stewardship. What then is my reward? It is that, when I preach the gospel, I make the gospel free of charge, in that I do not use to the full, my right as a preacher; so being free from all men, I make myself a servant to all, that I may gain the more.

8 Among the Jews, I conform to the customs of a Jew, that I may gain Jews; among those under the law, I conform to the customs of the law, not being myself under it, that I may gain those who are under it; to those without the law, I live as without the law, being not lawless before God, but under the law of Christ, that I may gain those who have no law. To the weak I become weak, that I may gain the weak; I conform to the customs of all men, that I may by all means win some: And all this I do for the sake of the gospel, that others may with me be partakers of it.

9 Know ye not, that of those who run in the race-course all run, but one receiveth the prize? So run that ye may win. And every one who contendeth in the games is abstemious in all his habits: they, however, do these things to obtain a perishable crown; but we seek an imperishable.

10 I therefore so run, not as one uncertain; I so fight, not as one striking the air; but I keep my body under and bring it into subjection, lest perchance, when I have been a herald to others, I should myself be rejected for my own shortcomings.

SELECTION VI.

Instructions concerning the proper and profitable observance of the memorial supper of Jesus.

WHETHER therefore ye eat or drink or whatever ye do, do all to the glory of God; giving no occasion of stumbling either to Jews, or to Greeks, or to the church of God. I strive to please *all* in all things, not seeking mine own advantage, but that of the many, that they may be saved. Follow my example as I follow that of Christ.

2 All things are permitted, but all things are not profitable; all things are permitted, but all things do not edify. Let no one seek his own pleasure, but the good of others.

3 But in this charge I commend you not. For in the first place, when ye come together in the meetings of the congregation, I hear that there are divisions among you; and I partly believe it; for there must needs be parties among you, that they who are approved may become manifest.

4 And again I hear that when ye come together in the same place, there is no proper eating of the Master's supper; for before any distribution is made, every one begins to eat his own supper, and one eats to excess, and another drinks to excess. What ! have ye not your own houses to eat and drink in ? Or have ye no regard for the church of God ? Those who have nothing to eat and drink, will ye put them to shame ? What shall I say to you about this ? Shall I commend you ? I do not commend you.

5 For I received concerning the Master, what I also delivered to you, that the same night in which he was betrayed, he took a loaf, and when he had given thanks, he broke it, and said, This is my body, which is for you ; this do in remembrance of me. In like manner also the cup, when he had supped, saying, This cup is the new covenant, in my blood ; this do, as oft as ye drink, in remembrance of me.

6 Now therefore as often as ye partake of the bread, and of the cup, ye keep in remembrance the Master's death, till his coming ; whoever then eateth this bread or drinketh this cup in an unworthy manner will be guilty of dishonoring the body and the blood of the Master.

7 So let every one examine himself, and thus let him eat of the bread, and drink of the cup ; for he that eateth and drinketh, eateth and drinketh condemnation to himself, unless he discerns the body of the Master.

8 Wherefore, my brethren, when ye assemble to eat the memorial sup-

per, wait for one another ; and if any one is hungry, let him eat at home ; that ye may not come together to condemnation. And concerning the rest I will give directions when I come.

SELECTION VII.

Co-operation taught and illustrated, in the sense of common sympathy, helpfulness, and love.

NOW concerning spiritual endowments, brethren, I would not have you ignorant ; for ye know that when ye were Gentiles, ye were carried away to dumb idols, as ye happened to be led.

2 I wish you to understand that no one speaking by the Spirit of God saith, Accursed be Jesus ; and that no one can accept Jesus as Master, but by the Holy Spirit.

3 But there are diversities of gifts, though but one Spirit ; and there are diversities of services, though but one Lord ; and there are diversities of operations, but it is the same God who worketh all things in all : for the manifestation of the Spirit is given to each one for the good of all the rest.

4 That is, to one is given by the Spirit the word of wisdom, to another the word of knowledge, to another faith, to another gifts of healing, to another the working of wonders, to another prophecy, to another spiritual discrimination, to another the gift of speaking divers languages, to another the gift of translating languages ; but all of these are operations of one and the self-same Spirit, which bestows its gifts upon each one as it will.

5 Even as the body is one, and

hath many members, and all the members of the body, though many, are yet one, so are we one in Christ ; for in one Spirit we are all joined by baptism into a common body, whether Jews or Greeks, whether slaves or freemen ; and were all made to partake of one Spirit.

6 Now, the body is not one member, but many. If the foot should say, Because I am not a hand, I am not a part of the body, would it for this reason not be a part of the body ? And if the ear should say, Because I am not an eye, I am not a part of the body, would it for this reason not be a part of the body ? If the whole body were an eye, where would be the hearing ? If the whole were hearing, where would be the smelling ?

7 But as it is, God hath set the members every one of them in the body, as it pleased him. If they were all one member, where would be the body ? But now there are, indeed, many members, but one body ; so that the eye cannot say to the hand, I have no need of thee ; nor the head to the feet, I have no need of you.

8 Nay, still more, those members of the body which seem to be weak, are necessary ; and what we think to be less honorable parts of the body, upon these we bestow more abundant honor, in order that our unseemly parts may have more seemliness ; while our seemly parts have honor enough already.

9 God so put the body together, as to give special honor to that part which lacked, that there might be no division in the body, but that the members should have the same care

one for another ; so that if one member should suffer, all the members might suffer with it ; or if one member should be honored, all the members might rejoice with it.

10 Now we are the body of Christ, and members individually ; God appointed some of us in the church to be apostles, others preachers, others teachers, others wonder-workers, others healers of the sick, others helpers, others to govern, others to speak languages.

11 Are all apostles ? Are all preachers ? Are all teachers ? Are all wonder-workers ? Have all the gifts of healing ? Do all speak divers languages ? Do all interpret ?

12 Desire earnestly the best of these gifts, but now I am going to show you by far the most excellent way.

SELECTION VIII.

Faith, hope, and love, the substance of all desirable spiritual gifts : but love is greatest of all.

THOUGH I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal.

2 Though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so as to remove mountains, and have not love, I am nothing.

3 Though I bestow all my goods to feed the poor, and though I give up my body that I may be burned, and have not love, it profiteth me nothing.

4 Love suffereth long, is kind, envieth not, vaunteth not herself, is

not puffed up, doth not behave herself unseemly, seeketh not her own, is not easily provoked, maketh no account of an injury, rejoiceth not at iniquity but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things.

5 Love never faileth ; but whether there are prophesyings, they will come to an end ; whether tongues, they will cease ; whether knowledge, it will be done away.

6 For we know in part, and prophesy in part ; but when that which is perfect is come, that which is in part will be done away.

7 When I was a child, I spoke as a child, I had the feelings of a child, I thought as a child ; but since I have become a man, I have put away childish things.

8 Now we see as in a mirror, obscurely, but then we shall see face to face ; now we know in part, then we shall know fully, even as we also are now fully known.

9 And now there abideth these three : faith, hope, love ; and the greatest of all is love.

SELECTION IX.

Instructions as to public religious teachings, or exhortations ; they should be earnest, clear, comprehensible, and at the same time wise and sincere.

STRIVE to possess love.

2 Desire earnestly spiritual endowments, but especially that of speaking to edification ; for he that speaketh in unintelligible language may be speaking to God, but not to men : no one understandeth him, even though in the Spirit he may be uttering mysteries.

3 But he that speaketh to edification, *giveth* to men instruction, exhortation, and comfort : he that speaketh in an unintelligible language may edify himself ; but he that speaketh in simple words edifieth the church.

4 Now, brethren, if I come to you speaking unintelligible words, what shall I profit you ? What shall I profit you unless I speak to you either by interpretation, or by knowledge, or by preaching, or by instruction ?

5 Even things without life that give sound, whether pipe or harp, if they make no distinction in the sounds, how shall that be known which is piped or harped ? And if the trumpet give an uncertain sound, who will prepare himself for the battle ? So also ye, unless ye utter by the tongue words easy to be understood, how shall that be known which is spoken ? For ye will be speaking into the air.

6 There are indeed many kinds of languages in the world, and not one is without meaning ; but if I know not the meaning of the language, to him that speaketh it I shall be as a foreigner, and he that speaketh will be as a foreigner to me.

7 Since, then, ye are eager to possess spiritual endowments, be earnest to abound in them to the edification of the church ; and let him that speaketh in unintelligible language pray that he may speak intelligibly.

8 Now, if I pray in words which I do not understand, my spirit perchance prayeth, but my understanding is unfruitful. What shall I do then ? I will pray with the spirit,

and I will pray with the understanding also ; I will sing with the spirit, and I will sing with the understanding also.

9 Otherwise, how shall he that occupieth the place of the unlearned say the Amen at thy giving of thanks, since he understandeth not what thou art saying ? For thou mayest indeed give thanks well ; but the other is not edified.

10 I thank God that I speak foreign languages : and this more than ye all ; yet in the church I would rather speak five words understandingly, that I might thereby instruct others, than ten thousand words in an unintelligible tongue.

11 Brethren, be not children in understanding ; in malice be children but in understanding be men.

12 If therefore the whole church be assembled in one place, and all are speaking in unintelligible words, and there come in those who are unlearned, or unbelievers, will they not say that ye are mad ?

13 But if all speak with words easy to be understood, and there come in one that is an unbeliever, or unlearned, he will be convinced by all ; he will be searched through by all ; the secrets of his heart will become manifest ; and so, falling down on his face, he will worship God, and report that God is indeed within you.

14 How is it then, brethren ? When ye come together let every one of you have a psalm, or a lesson of instruction, or an exhortation, or a word that hath an interpretation : and so let all things be done to edifying.

15 One by one ye can all speak, that all may learn, and all may be comforted ; but remember that the spirits of prophets are under subjection ; for God is not a God of confusion, but of peace.

16 If any one thinketh himself to be a prophet, or spiritual, let him know surely that the directions I am writing to you are the Lord's ; but if any one be ignorant, let him be ignorant !

17 Wherefore, brethren, desire earnestly to speak to edification, and let all things be done decently, and in order.

SELECTION X.

The resurrection, or reappearance of Jesus from the dead, and its suggestions as to immortality.

MOREOVER, brethren, I declare anew the gospel which I preached to you, which also ye received, and wherein ye stand ; by which also ye are saved, so long as ye hold fast the same teaching ; otherwise ye have believed it in vain.

2 For I delivered to you first of all what I also received, that on account of our transgressions Christ died, according as it is written ; and that he was buried, and that he reappeared from the dead on the third day, according as it is written ; and that he appeared to Cephas, then to the twelve, then to more than five hundred brethren at once, of whom the greater part are still living, but some have fallen asleep. And after that, he appeared again to James, then again to all the apostles ; and last of all, as to one born out of due time, he appeared also to me.

3 For I am the least of the apostles, one not worthy to be called an apostle, because I persecuted the congregation of God; nevertheless by the grace of God I am what I am. And his grace which was bestowed upon me was not in vain, for I have labored more abundantly than they all; yet not I, but the grace of God which was with me.

4 Whether, then, it were I or they to whom Christ reappeared, thus we preach, and thus ye believe. But if Christ be preached that he hath reappeared from the dead, how is it that some among you say, that there is no resurrection of the dead? If there be no resurrection of the dead, then Christ did not rise; and if Christ did not rise, then is our preaching vain, and vain also is your faith.

5 And we are also found false witnesses concerning God; because we testified concerning God that he raised up Christ, whom he did not raise up, if so be that the dead do not rise. For if the dead rise not, then Christ hath not risen; and if Christ hath not risen, in vain is your faith, ye are yet in your transgressions; and also they that have fallen asleep in Christ have perished.

6 If only in the present life we have hope in Christ, then of all men, we are most miserable.

7 But now hath Christ been raised from the dead, as the firstfruits of them that have fallen asleep. By man *came* death, by man also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive.

8 But each in his own order:

Christ as a firstfruit, then they that are Christ's.

9 Then in the end, he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power.

10 But he must reign, till he hath put all his enemies under his feet. The last enemy that shall be abolished is death.

11 And when all things have been subjected to him, then shall the son also himself be subjected, that God may be all in all.

12 I protest by that glorying in you, brethren, which I have in Christ Jesus our Master; I die daily. If after the manner of men I fought with beasts at Ephesus, what doth it profit me?

13 If the dead are not raised, let us eat and drink, for to-morrow we die. But be not deceived: Evil company doth corrupt good manners.

14 Awake up righteously, and transgress not; for some have no knowledge of God: I speak *this* to move you to shame.

SELECTION XI.

The resurrection is spiritual survival, or, a rising up of the spirit from the power of death.

BUT some one will say, How are the dead raised up? With what kind of a body do they appear? Thou foolish one! that which thou sowest is not brought to life unless it die; and not the body that is to be, dost thou sow, but a simple grain, of wheat, perhaps, or of some of the other kinds of grains; and God provideth it a body such as he

pleaseth, and to each seed its own body.

2 There are heavenly bodies, even as there are earthly bodies; but the glory of the heavenly is one, and the glory of the earthly is another; even as there is one glory of the sun, and another glory of the moon, and another glory of the stars; and among the stars one differeth from another in its glory; so is it in the resurrection of the dead.

3 They are sown in corruption, they are raised in incorruption; they are sown in dishonor, they are raised in glory; they are sown in weakness, they are raised in power; they are sown as animal bodies, they are raised as spiritual bodies.

4 If there is an animal body, there is also a spiritual body; the spiritual, however, is not first, but the animal; and afterward the spiritual.

5 The first condition of man is of the earth, earthly; the second is from heaven: as the earthly is perishable, so also are they that are earthly; as the heavenly is enduring, so also are they that are heavenly; and as we have borne the image of the earthly, so also shall we bear the image of the heavenly.

6 Now this I affirm, brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption; this corruptible must put on incorruption, and this mortal must put on immortality.

7 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then will be brought to pass that which is written: Death is swallowed up in victory.

8 Where, O death, is thy sting? and, Where is thy victory? The sting of death is transgression; and the law gives it power. But thanks be to God who giveth us the victory, through Jesus Christ our Master.

9 Therefore, beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, since ye know that your labor is not in vain.

10 Watch ye, stand fast in the faith, quit you like men, be strong.

SELECTION XII.

How the true benefactor of men rejoices in their joys, and is distressed in their sorrows.

BLESSED be the God and Father of Jesus Christ our Master, the Father of mercies, and God of all comfort, who comforteth us in all our distress; that we also may be able to comfort those who are in any distress by the same comfort as that wherewith we ourselves are comforted by God.

2 For as the same sufferings which Christ endured abound in us, so through Christ doth our comfort also abound to others.

3 And whether we are distressed, it is for your comfort and salvation, the power of which is manifest in enabling you to bear patiently the same sufferings which we also bear, and our hope is steadfast in your behalf; or whether we are comforted, it also is for your comfort and salvation; for we know that as ye are sharers in the sufferings, so also ye will be sharers in the comfort.

4 And our glorying is this, the testimony of our conscience, that we

have conducted ourselves in the world, and especially toward you, in simplicity, and in the sincerity which is of God ; not according to worldly wisdom, but according to the grace of God. And I trust ye will acknowledge even to the end, as also ye have already acknowledged in part, that we are your glorying, as ye also are ours, in the day of Jesus Christ our Master.

5 Now he who maketh us with you steadfast in the Anointed, and hath anointed us also, is God ; he also hath sealed us, and hath given the Spirit as a pledge in our hearts.

6 Out of much distress and anguish of heart I write to you with many tears, not that ye should be made sorrowful, but that ye might know the exceeding love which I have for you.

7 If any one hath caused grief, he hath caused it not to me alone, but in a measure (not to be too severe on him) to all of you. Sufficient for such a one is this punishment, that he hath caused grief to many ; so that instead of greater punishment ye ought rather to forgive, and console him, lest perchance he should be swallowed up with over-much sorrow.

8 Wherefore I beseech you to confirm your love toward him ; to whom ye forgive any thing, I forgive also ; and what I have forgiven for your sakes, I forgave it in the name of Christ.

9 Let not the Evil One gain an advantage over us, and let us not be ignorant of his devices.

10 But thanks be to God, who maketh us always to triumph through

Christ, and manifesteth through us the blessedness of the knowledge of him in every place. We are to God a sweet savor of Christ, both among those who are being saved, and among those who are perishing ; to the latter we are indeed the savor of death, producing death ; but to the former, the savor of life, producing life.

11 Who is sufficient for these things ? Let us not be as the many, who make merchandise from the word of God ; but as from sincerity, as from God, as in the sight of God, even as *Christ spake, so let us speak.*

SELECTION XIII.

The Divine Spirit, communicating with the soul of man, is true revelation, granted to all who will receive it ; but on account of increase in wisdom, the letter of revelation is always perishing, while the spirit both remains alive and gives life.

SHALL we begin again to recommend ourselves ? Do we need, like some others, letters of recommendation to you, or from you ?

2 Ye are our letter, written in our hearts, known and read by all men ; since, by means of our service, ye are manifestly shown to be a letter of Christ, written not with ink, but with the Spirit of the living God ; not on tablets of stone, but on the more sensitive tablets of the heart.

3 Such confidence as this we have through Christ toward God ; not that we are able unassisted to think of any thing, as from ourselves ; for our ability is from God ; who also enabled us to be ministers of a new covenant, which is not of the letter,

but of the spirit; for the letter killeth, but the spirit giveth life.

4 Now, if the ministration of death was so glorious when engraved in letters on stones, that the children of Israel could not steadfastly look into the face of Moses on account of the brightness of his countenance, (which written ministration was only temporary, and designed to pass away,) shall not the ministration of the Spirit be even more glorious? If the ministration of condemnation had glory, shall not the ministration of righteousness exceed in glory?

5 Thus, even that which was once glorious hath ceased to be glorious, on account of the glory by which it is now exceeded; for if that which was to be superseded was glorious, much more glorious is that which is to endure.

6 Having therefore such hope, we use great plainness of speech, and do not as Moses did; for he put a veil over his face, that the children of Israel might not clearly see the end of that which was to be superseded. So it was that their understandings were blinded; and until this day, when the old covenant is read, the same veil remaineth, since it is not revealed to them that the law is superseded by the gospel of Christ. Even till this day, when Moses is read, there lieth a veil upon their heart; but whenever they turn to the Lord, the veil is removed; for the Lord is a Spirit; and where the Spirit of the Lord is, there is liberty.

7 But we all, by the Spirit of the Lord, look with unveiled face; and beholding as in a mirror the glory of

the Lord, we are changed into the same image from glory to glory.

8 Therefore, having this gospel, through the favor we received, we are no longer faint-hearted; having renounced the dishonesty and shame of hidden things, we no longer walk in craftiness, nor adulterate the word of God, but by speaking the truth we commend ourselves to the conscience of every man, as in the sight of God.

9 And if our gospel is veiled, it is veiled to them that perish; the God of this world having blinded their understandings, so that they, being unbelievers, cannot behold the light of the gospel of the glory of Christ, who is the semblance of God.

10 And we do not proclaim ourselves as the Master, but Christ Jesus, and ourselves your bond-servants on Jesus' account; for God, that said, Out of darkness light shall shine, even he, through the person of Christ, hath shined in our hearts with the illumination of his own knowledge and glory.

SELECTION XIV.

Death is only the spirit's change of habitation and surroundings; those whose present lives have been self-sacrificing, courageous, devout, and pure, may desire rather than fear it, as a departure to better companionships and to a brighter home.

BUT we have this treasure in earthen vessels, that the exceeding greatness of the power may be of God, and not of us; for we are troubled on every side, yet not disturbed; we are perplexed, but not in despair; we are persecuted, but not forsaken; we are cast down, but

not destroyed. Continually we bear about in the body the death of Jesus, that the life also of Jesus may be manifested through us.

2 For we who are alive are unceasingly delivered up to death for Jesus' sake, that the life also of Jesus may be revealed in us; thus it is that death worketh in us, in order to produce life in you.

3 But we have the same spirit of faith as he had who wrote, I believed, and therefore I spoke. We also believe, and therefore speak; knowing that he who raised up Jesus will raise up us also with Jesus, and will present us with you.

4 For all that we do, we do for your sakes: that grace, being multiplied through the many, may cause thanksgiving to abound to the glory of God.

5 On this account we are not faint-hearted; but though our outward man is perishing, yet is the inward man renewed day by day. And our light affliction, which is but for a moment, is working out for us, in a higher and still higher degree, an everlasting weight of glory; while we look not at things seen, but at things unseen; for the things which are seen are but for a time; but the things which are unseen are everlasting.

6 And we know that, if our earthly tent, in which we now tabernacle, be destroyed, we have a building provided by God, a house not made with hands, everlasting, in the heavens. While we remain in this, we groan, earnestly desiring to be clothed upon with our habitation which is from heaven; for, indeed,

when we have put off our present habitation, we shall not be found naked.

7 So while in this habitation we groan, being burdened; not that we desire to be unclothed, but to be clothed upon, that mortality may be swallowed up by life.

8 Now he that hath created us with this very longing is God; who also hath given to us the Spirit as a pledge of its fulfilment.

9 We have courage, therefore, always, and know that while we are at home in the body, we are absent from the Lord; for we walk by faith, not by sight. We have courage, I say, and would be pleased rather to depart from the body, in order to be at home with the Lord.

10 However, we also strive that, whether at home or absent, we may be approved by him; for before the tribunal of Christ we must all be made manifest in judgment, that each one may receive the things done in his body, according to what he did, whether good or bad.

11 Knowing therefore the judgments of the Lord, we persuade men; but before God we are already made manifest, and I trust also are made manifest before your consciences.

SELECTION XV.

As Christ sought to reconcile men to God, so all true followers of Christ will seek to do; and this, as he did, with complete consecration, even to yielding up life itself, if need be, in testimony to the truth.

WE are not again commanding ourselves to you, but giving you occasion to glory on our behalf;

that ye may have somewhat to answer those who glory in outward appearance, and not in heart. For whether we be beside ourselves, it is in zeal for God; or whether we are in our sound mind, it is in zeal for you; for the love of Christ constraineth us.

2 Because we thus judged, that if one died for all, then all were dead; also that he died for all in order that they, awakened to the new life, should no longer live to themselves, but to him who died for their sakes, and lived again.

3 So that we henceforth should know no man in a mere bodily sense; and if we have known Christ in this sense, now let us no longer know him thus, because, if any one is in Christ, he is a new creation; the old things have passed away; behold, all things have become new.

4 And all things are from God, who reconciled us to himself through Christ, and gave to us the gospel of reconciliation; seeing that through Christ, God was reconciling the world to himself, not exacting punishment for every one of our trespasses, but committing to us the reconciling word.

5 We, then, are ambassadors for Christ; as though God were entreating you by us, in the name of Christ we entreat you, Be reconciled to God. For him, who knew no transgression, he permitted to suffer as a transgressor for our sakes, that we might become God's righteousness through him.

6 As fellow-workers, then, with him, we exhort you that ye receive not the grace of God in vain; and

give no occasion for stumbling in any thing, that the gospel may not be blamed.

7 Let us, as servants of God, recommend ourselves in all things; in much endurance, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; in purity, in knowledge, in long-suffering, in kindness, in the Holy Spirit, in love unfeigned, in the word of truth; in the power of God, by the weapons of righteousness on the right hand and on the left, through honor and dishonor, through evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we yet live; as chastened, yet not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, yet possessing all things.

8 Our mouth is open to you, our heart is enlarged. Ye have not a narrow place in my heart, even though ye may have a narrow place for me in yours: in return, then, I speak to you as children, let your hearts be enlarged for me.

9 Be not strangely yoked with the ungodly; for what fellowship hath righteousness with unrighteousness? What communion hath light with darkness? What concord hath Christ with Belial? What sympathy is there between a believer and an infidel?

10 What agreement also hath the temple of God with idols? For ye are the temple of the living God; as God said: I will dwell among them, and walk among them; and I will be

their God, and they shall be my people.

11 Wherefore come out from the midst of them, and be separated, saith the Lord, and touch not unclean things; then will I receive you, and will be to you a father, and ye shall be my sons and daughters, saith the Lord Almighty.

12 In view of these promises, beloved, let us cleanse ourselves from all pollution of flesh and spirit, perfecting holiness in the fear of God.

SELECTION XVI.

Every true benefactor of men faithfully rebukes error and wrong; and also opposes selfishness by calling upon men to generously share with those about them whatever blessings they enjoy.

RECEIVE me into your hearts; for I have wronged no one, I have corrupted no one, I have defrauded no one. I do not say this to reproach you; for as I have said before, it is in my heart both to live and die for you.

2 My confidence in you is great, and great is my glorying on your account; I am filled with comfort, I overflow with joy even in the midst of all my trouble.

3 When I had come into Macedonia, my flesh had no rest, but I was troubled on every side; without were fightings, within were fears. But God, that comforteth those who are brought low, comforted me; not only by the coming of Titus, but also by the comfort which he communicated from you, when he told me of your earnest desire, your mourning, your zeal in my behalf; so that I rejoiced the more.

4 For though by the letter which I wrote I caused you sorrow, I do not regret it now, though at first I did regret it; for I perceive that the sorrow was but for a short time. I rejoice, not that ye were made sorrowful, but that your sorrow produced repentance; for the sorrow which ye felt had respect to God, and not to any injury received from me.

5 For sorrow before God worketh repentance to salvation never to be regretted; but the sorrow of the world worketh death. And behold in this very thing, in which your sorrow had respect to God, what earnestness it wrought in you; yea, what clearing of yourselves; yea, what indignation; yea, what fear; yea, what longing desire; yea, what zeal; yea, what readiness to suffer punishment!

6 Moreover, brethren, I make known to you the grace of God which hath been bestowed upon the congregations of Macedonia; how that, notwithstanding great trials of distress, their deep poverty increased the riches of their liberality and the abundance of their joy. I bear them witness that according to their power, and beyond their power, they gave; and that of their own accord, even begging of us with much entreaty the favor of sharing in the ministration to the saints; and this, not because we expected it, but of themselves they gave, first, as to the Lord, and then as to us by the will of God.

7 Now inasmuch as ye abound in all other things, in faith, and utterance, and knowledge, and earnest-

ness, and in your love to us, see to it that ye abound also in this exercise of liberality; I do not say it by way of command, but on account of the earnestness of others, and to prove the genuineness of your love. For ye know the graciousness of Jesus Christ our Master, that though he was rich, yet for our sakes he became poor, that we through his poverty might be rich.

8 Therefore, as there was a readiness to will on your part, so let there now be a performance also, according to that which ye possess; for if there be first the willing mind, it is accepted according to what a man hath, not according to what he hath not.

9 And it is not that others may be eased, and you burdened, but to make an equality; at the present season your abundance meeting their deficiency, that their abundance may at another time meet your deficiency; that there may be equality; as it is written: He that gathered much, had nothing over; and he that gathered little, had no lack.

10 And this also I will say: He that soweth sparingly, shall reap also sparingly; and he that soweth bountifully, shall reap also bountifully. Each one as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver.

11 And God is able to make every blessing abound toward you, in order that ye, having always a sufficiency in every thing, may also abound to every good work; even as it is written: He dispersed abroad, he gave to the poor; his righteousness remaineth for ever.

12 Now, he that ministereth seed to the sower, and bread for food, will supply and multiply your seed sown, and increase the fruits of your righteousness; that ye may be enriched in every thing to all liberality, which worketh through us thanksgiving to God,

13 For the ministration of this service not only supplieth the wants of the saints, but also overfloweth through many to the praise of God. By the proof afforded through such ministrations men will glorify God both for your obedience to your profession in regard to the gospel of Christ, and also for the liberality of your contribution in regard to them and in regard to all. At the same time they will long for you, and offer supplication in your behalf, on account of the exceeding graciousness of God which is exhibited in you.

14 Thanks be to God, for his unspeakable gift.

SELECTION XVII.

Goodness of heart, greatness of mind, and usefulness of life, indicate a man's worth, whatever physical or material deficiencies may accompany them.

NOW I, Paul myself beseech you by the meekness and gentleness of Christ: I who in your presence am indeed humble, but being absent am bold toward you.

2 For though we live in the body we do not war according to the body. The weapons of our warfare are not carnal, but mighty before God to the casting down of strongholds; —casting down vain reasonings, and every high thing that exalts itself

against the knowledge of God, and bringing every thought captive to the obedience of Christ.

3 Ye look at outward appearances! If any man boasteth that he belongs to Christ, let him consider this again with himself, that even as he belongs to Christ, so also do we. For though I should boast somewhat overmuch concerning my authority (which the Lord gave for building you up, and not for casting you down), I shall not be put to shame.

4 His letters, they say, are weighty and strong; but his bodily presence is weak, and his speech of no account. Let such understand this, that what I am in word by letters when I am absent, such am I also in deed when I am present.

5 I am not bold enough to number or compare myself with certain that commend themselves: for they, measuring themselves by themselves, and comparing themselves with one another, are not wise.

6 I will not boast of myself according to my measure, but according to the rule of measurement which God hath delivered to us,—a measure by which you also should measure yourselves. And I stretch not myself beyond this measure, in order to reach your approbation; for I seek your approbation only in preaching the gospel of Christ.

7 Neither do I go beyond this measure, in esteeming the labors of other men; but I have hope, when your faith is increased, that my influence will through you be still further extended, so that I may preach the gospel in the regions beyond.

8 Not he that commendeth himself is approved, but he whom the Lord commendeth. Yet I would that ye could bear with me in a little folly! I entreat you to bear with me; for I am jealous over you with a godly jealousy; inasmuch as I espoused you to one husband, to present you as a pure virgin to Christ; and I am afraid, lest by some means your minds should be corrupted from single-heartedness toward Christ.

9 Though I am rude in speech, yet I am not destitute of knowledge; and this knowledge did I in every respect manifest to you in all things.

10 Have I committed an offence in abasing myself that ye might be exalted, in that I preached to you the gospel of God without charge? I robbed other congregations, taking wages of them, in order to serve you freely; and when I was among you, and in want, I was a charge to no one. The brethren, when they came from Macedonia, supplied my wants; so that in every thing I kept myself from being burdensome to you, and so will I keep myself.

11 In whatsoever any one is bold, (I speak in folly,) I am as bold as they. Are they Hebrews? So am I. Are they Israelites? So am I. Are they Abraham's offspring? So am I. Are they ministers of Christ? (I speak as beside myself,) I am more; in labors more abundant, in stripes above measure, in prisons more frequently, in deaths often; of the Jews five times I received forty stripes save one; thrice I was beaten with rods, once I was stoned, thrice I suffered shipwreck, a night and a day

I spent in the deep ; in journeyings often ; in perils of rivers, in perils of robbers, in perils from my countrymen, in perils from the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren ; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness ; and besides all these troubles, there are those which press upon me every day,—my anxiety for all the congregations.

12 Who are weak, without causing me to suffer with them in their weakness? who is in danger of stumbling, and I do not burn? If I must glory, I will glory even in these things for which I am reproached.

13 But it is not necessary for me to glory in reproaches alone ; I can speak also of visions, and of revelations from the Lord.

14 I know a man in Christ, fourteen years ago,—whether in the body or out of the body, I know not; God knoweth,—such a one caught up even to the third heaven. And I know such a man,—whether in the body or without the body, I know not; God knoweth,—that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. Of such a one will I glory ; but of myself I

will not glory, except in my infirmities.

15 And that I might not be too much lifted up by the abundance of the revelations, there was given to me a thorn in the flesh, a messenger of evil, to buffet me, that I might not be too much lifted up. In respect to this I besought the Lord thrice, that it might depart from me ; and he said to me, My grace is sufficient for thee ; for thy strength is made perfect in weakness.

16 Most gladly therefore will I rather glory in my infirmities, that the strength which was in Christ may be in me also. With Christ as my example I even take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses ! for when I am weak, then am I strong.

17 Behold, I am ready to come to you this third time, but I will not be burdensome to you ; for I seek not yours, but you. Even as children ought not to lay up for the parents, but the parents for the children : so will I very gladly spend and be spent for your souls ; though the more I love you, the less I am loved.

18 Finally, brethren, farewell ! Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you.

LETTER TO THE GALATIANS.

SELECTION I.

Paul claims consistency in his teachings concerning Christ, asserts that they were his own convictions spiritually communicated to him by Jesus himself, and not traditionally or indirectly received; rebukes dissimulation for the sake of securing popular favor; and declares that, not by ceremonial piety, but by the faith that Christ Jesus taught, men are to be accepted as righteous.

PAUL, an apostle, (not from men, nor through man, but from God the Father, through Jesus Christ who was raised from the dead,) and the brethren who are with me, to the congregations of Galatia: Grace be to you and peace from God the Father; and from Jesus Christ our Master, who on account of our transgressions gave himself, that he might deliver us from the evils of the present world, according to the will of God our Father; to whom be the glory for ever and ever! Amen.

2 I marvel that ye are so soon turning from him that called you in the grace of Christ, to another gospel; but there is no other gospel; only there are certain persons who are troubling you, and seeking to change entirely the gospel of Christ. But even if I or one whose eloquence causes him to seem like an angel from heaven should proclaim to you a gospel contrary to that which we proclaimed at first, let it be rejected. As I have said before, so I now say again, If any one proclaim to you a gospel contrary to that which ye at first received, let it be rejected.

3 In saying this do I seek the favor of men, or of God? Am I endeavoring to please men? If I were, I should not be the servant of Christ. For I assure you, brethren, that the gospel which was proclaimed by me was not according to the traditions of men: for I did not receive it from men, nor was I taught it by any man, but it was revealed to me by Jesus Christ.

4 Ye have heard of my conduct formerly in Judaism; how that beyond measure I persecuted the congregation of God; and was destroying it, and made progress in Judaism beyond many of the same age with me in my nation, being more exceedingly zealous for the traditions of the fathers.

5 But when he who set me apart from my very birth, and called me through his grace, was pleased to reveal in me his son, that I might publish the glad tidings of him among the Gentiles, immediately I conferred not with flesh and blood, neither did I go up to Jerusalem to those who were apostles before me, but I went away into Arabia, and returned again to Damascus.

6 Then, after three years, I went up to Jerusalem to become acquainted with Cephas, and stayed with him fifteen days; but no other of the apostles did I see, save James the brother of the Master. (As to this that I am writing to you, behold, before God, I do not deceive.) Afterward I came into the regions of Syria and Cilicia; and I was un-

known in person to the congregations of Judæa, which were called after Christ, they only having heard that he who was once *their* persecutor *was* now preaching the faith which he once was destroying ; and they glorified God in me.

7 Fourteen years after that I went up again by revelation to Jerusalem, that I might communicate to them that gospel which I was preaching among the Gentiles ; but privately to those who were of reputation I communicated it, lest by any means I should run, or had run, in vain.

8 But false brethren were stealthily brought in, who crept in to spy out our liberty, which we have in Christ Jesus, that they might bring us back into bondage ; to whom not even for an hour did I yield the subjection which they required.

9 However, those who were reputed to be somewhat—whatever they were, it matters not to me, God accepteth no man's person,—those in reputation communicated nothing new. On the contrary, when they saw that I was intrusted with the gospel to the Gentiles, as Peter was with that to the Jews, and when they knew the grace that was given to me, James, and Cephas, and John, who were reputed to be pillars, gave to me and Barnabas the right hand of fellowship, that we should go to the Gentiles, and they to the Jews ; only they wished us to remember the poor ; which very thing I also was earnest to do.

10 But when Cephas came to Antioch, I withheld him to the face and rebuked him as he deserved ; for before certain persons came from

James, he used to eat with the Gentiles ; but when they came, he withdrew, and separated himself, in order to secure the favor of the Jews. And others also dissembled with him ; so that even Barnabas was carried away with their dissimulation.

11 But when I saw that they were not walking uprightly according to the truth of the gospel, I said to Cephas in the presence of all, If thou, a Jew, hast ceased to observe the customs of the Jews, and livest like a Gentile, how is it that thou compellest the Gentiles to keep the customs of the Jews ?

12 We, although Jews in descent, and not of the disobedient Gentiles, yet understand that a man is not accepted as righteous by the *ceremonial observances* of the law, but by the faith which was in Christ Jesus. We also have believed in Christ Jesus, that we might be accepted as righteous by the faith which was in him, and not by the *ceremonial observances* of the law ; for by *ceremonial observances* shall no flesh be accepted as righteous.

13 But if, while seeking to be accepted as righteous in Christ, we discover for the first time that we ourselves are transgressors, is Christ on that account the cause of our transgressions ? By no means ! But if I build up again the *superstitions* which I pulled down, I make myself a transgressor ; for I through the law died to the ordinances of the law, that I might live to God.

14 I have been crucified with Christ, and no longer do I live, but Christ liveth in me ; and the life which I now live in the flesh I live

by faith in the son of God, who loved me, and gave himself for me.

15 I do not reject the grace of God; for if righteousness comes through the *ceremonial observances* of the law, then did Christ die for nought.

SELECTION II.

Those reproved who substitute the letter for the spirit, or ceremonial observances for that faith which produces purity in heart and life. Those who have received the Spirit are no longer slaves or servants of God, but sons; and in this freedom and holy relationship should stand.

O FOOLISH Galatians, who bewitched you? before whose eyes Jesus Christ, the crucified one, was plainly set forth! This only I desire to learn from you: Was it from the *ceremonial observances* of the law that ye received the Spirit, or by the gospel of faith?

2 Are ye so foolish? Having begun with the spirit, do ye now end with the letter? Have ye suffered so much in vain? for indeed it seems to be in vain. Did he, then, who communicated to you of the Spirit, and wrought wonders among you, do it by the ceremonies of the law, or by the preaching of faith?

3 Are, then, the *observances* of the law in opposition to the promises of God? By no means! For if a law had been given which was able to give life, righteousness would indeed have been by the *observances* of that law; but the scriptures include all as under transgression, in order that the blessing promised through faith in Jesus Christ may be given to all those who believe.

4 But before this faith came, we were kept in ward under the law, and were in ignorance of the faith which was to be revealed; so that the law was as a schoolmaster, to lead us to Christ; but now faith having come, we are no longer under a schoolmaster.

5 Now are we all sons of God through faith in Christ Jesus; no longer is there either Jew or Greek, bond or free, male or female; for we are all one in Christ Jesus.

6 Moreover, I say, that an heir, so long as he is a child, differeth in no respect from a bond-servant, though he may be lord of all; but he is under guardians and stewards, until the time appointed by the father.

7 So also we, when we were children, were in bondage under the rudiments of the world; but when the fulness of time came, God sent forth his son, born of a woman under the law, to redeem those who also were under the law, that we might know that we also are adopted as sons.

8 And to convince us that we are sons, God sent forth the Spirit of sonship into our hearts, crying, Abba, Father! So then we are no longer bond-servants, but sons; and if sons, then heirs through God.

9 And at that time, when ye knew not God as your Father, ye were in bondage to those ordinances which in their nature are ungodly; but now, after having known God as your Father, or rather having been claimed by him as sons, how is it that ye are looking back to the weak and begarly rudiments, desiring to return to slavery?

10 Ye observe days, and months, and seasons, and years ! I am afraid of you, lest I may have bestowed upon you labor in vain.

11 My children, with whom I am again in travail until Christ be formed in you,—I could wish indeed to be present with you now, and to change my tone, for I am in perplexity about you.

12 Tell me, ye that desire to be enslaved again to the law, do ye not understand the law ? For it is written, that Abraham had two sons ; the one by the bondwoman, the other by the freewoman. But the one by the bondwoman was born after the flesh ; while the one by the freewoman was through the promise. Which things are written allegorically, for these women are two covenants ; the one from mount Sinai, who beareth children into bondage ; and she corresponds to the Jerusalem now existing, for she is in bondage with her children.

13 But the Jerusalem that is above is free, and she is our mother ; as it is written : Rejoice, thou barren that bearest not ; break forth and cry, thou that travailest not ; for many are the children of the freewoman, rather than of her who is in bondage.

14 Ye, brethren, as Isaac was, are children of a promise ; but as it was then, he that was born after the flesh persecuted him that was born through the Spirit, so it is now. But what saith the scripture ? Cast out the bondwoman and her son ; for the son of the bondwoman shall not be heir with the son of the freewoman.

15 So then, brethren, inasmuch

as we are not children of a bondwoman, but of the freewoman, let us stand firm in the freedom with which Christ made us free, and not again be entangled in the yoke of bondage.

16 Behold, I Paul say to you, that if ye submit to ordinances Christ will profit you nothing ; ye are entirely separated from Christ if ye seek to obtain righteousness through the *observances of the law* ; yea, ye have fallen away from grace.

17 For we through the Spirit by faith steadfastly wait for the hope of righteousness ; knowing that in Christ Jesus neither conformity nor non-conformity to ceremonial observances availeth any thing ; but faith working by love.

SELECTION III.

Those who do not walk according to the leadings of the Spirit may be known by the carnality or moral impurities of their lives. Not formal piety, or professions, or religious ceremonies are acceptable to God, but pure hearts, as manifest in thoughts and lives that are pure.

YE, brethren, are called to liberty ; only use not your liberty for an occasion to the flesh, but by your love serve one another.

2 For the whole law is fulfilled in one commandment, even in this : Thou shalt love thy neighbor as thyself. But if ye bite and devour one another, beware lest ye be consumed.

3 I say then, Walk by the Spirit, and ye will not fulfil the desires of the flesh. For the flesh hath desires against the Spirit, and the Spirit against the flesh ; and these oppose

one another, so that ye find it difficult to do the things that ye would. But if ye are led by the Spirit, ye are no longer enslaved to the law.

4 Now the works of the flesh are evident; such as fornication, uncleanness, wantonness, idolatry, sorcery, hatreds, strife, rivalry, outbursts of wrath, cabals, divisions, factions, envyings, drunkenness, revellings, and things like these; of which I tell you beforehand, as I also told you in time past, that they who practise such things shall not inherit the kingdom of God.

5 But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance; against such things as these there is no law.

6 And they who belong to Christ Jesus have crucified the flesh with its passions and lusts. So then if we live by the Spirit, let us also walk by the Spirit: and let us not be vainglorious, provoking one another, and envying one another.

7 But, brethren, if any man among you should be detected in a fault, do ye who are more spiritual seek to restore such a one in the spirit of meekness; considering that thou thyself also might have been tempted.

8 Bear ye one another's burdens, and thus fulfil the law of Christ; for if a man thinketh himself to be some great one, then he is nobody, and deceiveth himself.

9 Let each one put to the test his own work, and then will he have his ground for rejoicing in himself alone, and not in his superiority over another; for every one must be judged according to his own works.

10 Let him that is taught in the word join with the teacher in all good undertakings.

11 Be not deceived; God is not mocked; whatever a man soweth, that shall he also reap; he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting.

12 Let us not be weary in well-doing; for in due season we shall reap, if we faint not.

13 As we have opportunity, let us do good to everybody, especially to those who belong to our own household of faith.

14 Those who desire to make a fair show in the flesh, are constraining you to conform to ordinances; but they do it that they may escape from persecution for the cross of Christ.

15 For not even do they who themselves conform to ordinances keep the law; only they desire to have you conform in order to gain praise from men.

16 But God forbid that I should seek praise, save in the cross of Jesus Christ our Master; through whom the world is crucified to me, and I to the world. For neither is conformity to ordinances any thing, nor is nonconformity any thing, but a new creature.

17 Now to as many as walk by this rule, and to the Israel of God, upon them be peace and mercy.

18 Henceforth let no one trouble me; for I bear branded upon my body the marks of Jesus.

19 Brethren, the grace of Jesus Christ our Master be with your spirit. Amen.

LETTER TO THE EPHESIANS.

SELECTION I.

Through the agency of Jesus all partition walls between man and man are to be broken down, and the whole human family brought to be partakers of the same Spirit; thus all shall become fellow-citizens not only, but also common members of the household of God.

PAUL, an apostle of Christ Jesus by the will of God, to the saints, and believers in Christ Jesus: Grace be to you, and peace, from God our Father, and from Jesus Christ our Master.

2 Blessed be God, the Father of Jesus Christ our Master, who has blessed us with every spiritual blessing in the heavenly regions through Christ; according as he chose us in him, before the foundation of the world, that we should be holy and blameless before him. Having also in love appointed us to be as sons adopted for himself, through Jesus Christ, according to the good pleasure of his will, to the praise and glory of his grace, which he freely bestowed on us in the beloved: through whom, by reason of his death on the cross all have redemption and the forgiveness of our trespasses, according to the fulness of his grace, which he caused to abound toward us, in all wisdom and understanding.

3 He also has made known to us the mystery of his will (according to his good pleasure which he purposed in himself), with reference to the dispensation of the fulness of the times;

that is, his purpose through Christ to gather for himself into one, all things;—things which are in the heavens, and things on the earth, even through him, by whom we also have obtained the inheritance.

4 For according to the purpose of him who worketh all things after the counsel of his own will, we were chosen, that we should be to the praise of his glory; we who have already placed our hope in the Messiah. And ye also, after having heard the word of truth, the glad tidings of salvation; I say, ye also, having believed in him, were sealed with the Holy Spirit that was promised, which is a pledge of our sonship until the redemption of God's own possession, to the praise of his glory.

5 For this cause I also, having heard of your faith in Jesus the Master, and of your love to all the saints, do not cease to give thanks for you, making mention of you in my prayers; that the God of Jesus Christ our Master, the Father of glory, would give to you the spirit of wisdom and revelation in the full knowledge of him; that the eyes of your mind may be enlightened, so that ye may know what is the hope of your calling, and what the riches of the glory of the inheritance which he hath given among the saints, and what the exceeding greatness of his power toward us who believe.

6 For, by the working of his mighty power, he wrought through

Christ; and also raised him from the dead; and seated him at his own right hand in the heavenly regions, far above all rule, and authority, and government, and dominion, and every name that is named, not only in this age, but also in the ages which are to come. And he subjected all things to him, and appointed him to be head over all in the congregation, which is his body, and which is also the fulness of him, who filleth all with all.

7 Moreover, by the workings of his mighty power he also raised us up, who were dead through trespasses and sins, in which we once walked according to the course of this world, according to the prince of the powers of the air, the spirit that is now working in the sons of disobedience. Among such as these even we all had our way of life in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the thoughts, and were by nature children of indignation, even as others.

8 But God, who is rich in mercy, on account of his great love where-with he loved us even when we were dead in trespasses, gave to us life with Christ,—by grace have we been saved,—and raised us up with him, and caused us to sit with him in the heavenly regions, that he might in the ages to come display the exceeding riches of his grace in his kindness toward us who are in Christ Jesus.

9 For by grace have we been saved, through faith; and it is not of ourselves; it is in the gift of God; not because of our works, lest any one should boast; inasmuch as we a dwelling-place of God in the Spirit.

ourselves are his workmanship, created in Christ Jesus for good works, which God before appointed that we should perform.

10 Wherefore remember, that in time past ye, Gentiles in the flesh, were without Christ; being aliens from the commonwealth of Israel and strangers to the covenants of the promise, having no hope, and without God in the world. But now, through Christ Jesus, even through his death, ye, who formerly were afar off, have been brought nigh.

11 For it is he who is our peace, who made both Jews and Gentiles one, and broke down the middle wall of partition that separated us, that is, the enmity; having abolished the law of commandments contained in ordinances; that he might create of the two one new man in himself, thus making peace, and might reconcile both to God in one body by the cross, having slain on it the enmity.

12 And he came and brought the glad tidings of peace to you who were afar off, and of peace to those that were near; for through him we all have access in the same Spirit to the Father.

13 So then ye are no longer strangers and foreigners, but are fellow-citizens with the saints, and members of the household of God; and are built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief cornerstone; in whom all the building, fitly framed together, is growing into a holy temple in the Lord; in whom ye also are built together into a dwelling-place of God in the Spirit.

SELECTION II.

Every true follower of Christ aspires to be perfect in wisdom and virtue; in order to this, all rivalry, hatred, anger and moral impurities must be striven against and overcome.

IN other generations was not made known to the sons of men, as it hath now been made known to the holy apostles and prophets by the Spirit, that the Gentiles are fellow-heirs of the same body, and partakers with us of the same promise. But *now hath it been made known* in Christ Jesus through the gospel, of which I became a minister according to the gift of the grace of God, and the effectual working of his power.

2 To me, who am less than the least of all saints, was this grace given, to make known among the Gentiles the glad tidings of the unsearchable riches of Christ: that all men might see what is the dispensation of the mystery, which hath been hidden for ages in God, but which he accomplished in Christ Jesus our Master, by whom we have boldness and access in confidence, through the faith that was in him.

3 For this cause I bend my knees to the Father, from whom every family in heaven and on earth receiveth its name, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit, in the inner man; and that *the faith of Christ* may dwell in your hearts, so that being rooted and grounded in love, ye may be able to comprehend, with all the saints, what is its breadth, and length, and depth, and height: and to know the love of Christ, which

passeth knowledge, and may be filled unto all the fulness of God.

4 To him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, to him be glory in the congregation of Christ Jesus throughout all generations, for ever and ever. Amen.

5 I exhort you, therefore, I the prisoner of the Lord, to walk worthily of the calling with which ye were called, with all humility and meekness, with long-suffering; bearing with one another in love, endeavoring to keep the unity of the Spirit in the bond of peace.

6 There is one body, and one Spirit, even as ye were called in one hope of your calling; one Master, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all.

7 But to each one of us was given grace according to the measure of the gift of Christ; some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers; for the perfecting of the saints for the work of ministration, for the building up of the body of Christ; till we all attain to the unity of the faith and of the knowledge of the son of God, to full-grown manhood, even to the measure of the stature of the fulness of Christ.

8 So then let us no longer be children, tossed to and fro and borne about by every wind of doctrine, through the dishonest tricks of men, and their cunning in the wily arts of error. But cleaving to truth in love, let us grow up in all things unto

him who is the head, even Christ; from whom the whole body (well put together and compacted by means of every supplying joint) is, according to the working of each part in its proportion, building itself up in love.

9 This therefore I say, and charge you in the Lord, that ye no longer walk as other Gentiles walk in the vanity of their mind, having their understanding darkened, being alienated from the life of God on account of their ignorance and the hardness of their hearts. Who, being past feeling, have given themselves up to wantonness, to work all uncleanness in greediness.

10 But not so did ye learn Christ, if indeed ye heard and were taught of him, according to the truth. But, as to your former way of life, ye were taught that ye should put off the old man, which is corrupt according to deceitful lusts, and should be renewed in the spirit of your mind; putting on the new man, which is created according to God in righteousness, and holiness, and truth.

11 Wherefore having put away falsehood, speak truth every one with his neighbor; for we are members one of another.

12 Be angry, and sin not; let not the sun go down upon your wrath; and do not give place to the Evil One.

13 Let him that stole steal no more, but rather let him labor, working with his hands at that which is honorable, that he may have to give to him that is in need.

14 Let no foul language proceed out of your mouth, but whatever is

good for edification, as the need may be, that it may benefit the hearers. And grieve not the Holy Spirit of God, whereby ye were sealed unto the day of redemption.

15 Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice; and be kind to one another, tender-hearted, forgiving one another, even as God in Christ forgiveth you.

16 Be therefore imitators of God, as beloved children; and walk in love, as Christ also loved you, and gave himself for you, as an offering and a sacrifice of sweet odor to God.

SELECTION III.

Precepts of morality and religion, to be observed by all who profess to follow Christ.

BUT fornication, and all uncleanness, or covetousness, let it not even be named among you, as becometh saints, neither obscenity, nor foolish talking, nor indecent jesting, which are not becoming; but rather giving of thanks.

2 For of this we are sure, that no fornicator, nor unclean person, nor covetous man, (who is an idolater,) hath an inheritance in the kingdom of Christ and of God. Let no one with vain words entice you to do these things; for because of them the indignation of God cometh upon the children of disobedience.

3 Be not therefore partakers with them; for though ye were once in darkness, now are ye light in the Lord. Walk as children of light; for the fruit of light is goodness, and righteousness, and truth.

4 Make proof of what is acceptable to the Lord; and have no companionship with the unfruitful workers of darkness, but rather rebuke them; for the things which they do in secret, it is a shame even to speak of.

5 But all things are made manifest by the light, and whatever maketh manifest is light; wherefore awake thou that sleepest, and arise from the dead, and Christ will give thee light.

6 See, then, that ye walk circumspectly; not as fools, but as wise men; making good use of your opportunities, because the days are evil; be not unwise, but understand what the will of the Lord is.

7 And be not drunk with wine, in which is dissoluteness; but be filled with the Spirit, speaking to one another in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord.

8 Give thanks always for all things to God the Father, in the name of Jesus Christ our Master, submitting yourselves one to another, according to the commandment of Christ.

9 Wives, submit yourselves to your husbands, as in the Lord; for even as Christ is the head of the congregation, so is the husband of the wife; and as the congregation yields the supremacy in *all things* to Christ, so let wives yield to their husbands.

10 Husbands, love your wives, as Christ also loved the congregation, and gave himself for it, that he might sanctify and cleanse it in the word, as by the washing of water; and might present it to himself, glorious, having no spot or wrinkle,

or any such thing, but holy and without blemish.

11 In like manner husbands ought to love their wives as their own bodies, for he that loveth his wife loveth himself: and no one ever yet hated his own flesh, but nourisheth and cherisheth it; even so Christ nourisheth and cherisheth the church; for we are members of his body, of his flesh, and of his bones.

12 For this cause shall a man leave his father and mother, and shall cleave to his wife; and the twain shall become one flesh. This mystery is great: but I speak in regard of Christ and of the congregation. Nevertheless do ye also severally love each one his own wife even as himself; and *let* the wife *see* that she reverence her husband.

13 Children, obey your parents in the Lord; for this is right. Honor thy father and mother; which is the first commandment with a promise; that it may be well with thee, and thou mayest live long on the earth.

14 And, ye fathers, stir not up the anger of your children, but bring them up in the discipline and instruction of the Lord.

15 Servants, obey those who are your masters according to the flesh, with carefulness and respect, in singleness of heart, as though serving Christ; not with eye-service, as men-pleasers, but as servants of Christ, doing the will of God from the heart; doing service cheerfully, as to the Lord, and not to men; knowing that whatever good each one shall have done, for that shall he receive praise from the Lord, whether he be bondman or free.

16 And, ye masters, do the same things to your servants, forbearing to threaten them; knowing that both they and you have a Master in heaven, and that there is no respect of persons with him.

17 Finally, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of evil; for our wrestling is not against flesh and blood, but against principalities, against powers, against the world-rulers of this darkness, against the spiritual hosts of evil in the heavenly regions.

18 Wherefore take up the whole armor of God, that ye may be able to withstand in the evil day; and having done all, to stand.

19 Stand therefore, having girded your loins with truth, and having put on the breast plate of righteousness, and having shod your feet with

the preparation of the gospel of peace; taking up, in addition to all, the shield of faith, by which ye will be able to quench all the fiery darts of the Evil One.

20 And receive the helmet of salvation, and the sword of the Spirit, which is the word of God; praying with all prayer and entreaty at all times in the Spirit. And watching to this end with all perseverance and entreaty for all the saints; and for me, that utterance may be given me in the opening of my mouth, to make known with boldness the mystery of the gospel, in behalf of which I am an ambassador in chains; that I may speak it boldly, as I ought to speak.

21 Peace be to the brethren, and love with faith, from God the Father, and from Jesus Christ the Master. Grace be with all those who love Jesus Christ our Master in sincerity.

LETTER TO THE PHILIPPIANS.

SELECTION I.

Tribulations endured for truth's sake always result both in the advancement of truth, and in the ennoblement of those who, in spite of tribulations, advocate or defend it.

PAUL and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus who are at Philippi, with the overseers and deacons: Grace to you and peace from God our Father, and from Jesus Christ the Master.

2 I thank my God in all my remembrance of you, always in every

prayer of mine for you all, praying with joy because of your fellowship in the defence of the gospel from the first day until now.

3 I am confident of this very thing, that he who began in you a good work, will perfect it, until the day of Christ Jesus. And it is natural for me to think this of you, because I have you in my heart; both in my persecutions, and in the defence and confirmation of the gospel, all of you are sharers of the favor bestowed on me.

4 For God is my witness how

much I long for you all in the tender affections of Christ Jesus, praying that your love may abound yet more and more in knowledge and in all discernment. And that ye may approve the things that are most excellent, in order that ye may be pure and without offence against the day of Christ, being filled with the fruit of righteousness which is through Jesus Christ, to the glory and praise of God.

5 But I wish you to know, brethren, that my tribulations have resulted in the furtherance of the gospel; so that even my bonds have become known in connection with Christ in the whole camp of the imperial guards, and to all the rest.

6 Moreover, the great part of the brethren have been emboldened in the Lord by my bonds, and are much more courageous to proclaim the gospel without fear. I confess that some of them indeed proclaim Christ from envy and strife; but some also from good-will. They who are of love proclaim Christ, because they know that I am set for the defence of the gospel; but they who are of a factious spirit proclaim him with no pure intent, thinking to add affliction to my bonds.

7 What then? Notwithstanding whether it be in pretence or whether it be in sincerity that Christ is proclaimed, therein do I rejoice, yea, and will rejoice.

8 And I know that through your supplications this will turn out to my salvation, and to the increase of the Spirit of Jesus Christ, according to my earnest expectation and hope; so that in nothing shall I be put to

shame, but with all boldness, as always, so also now, will I magnify Christ in my body, whether by life, or by death.

9 Living, to me, means the service of Christ; and to die is gain. So long as I continue in the flesh, this, *the service of Christ*, is the object of all my labor; but as to my choice, I cannot say; for I am held in a strait by the two, having a desire to depart, and be with Christ, which is by far the better; nevertheless, to abide in the flesh is more needful for your sake. And being persuaded of this, I know that I shall abide and continue with you all for your advancement and joy in the faith, that your glorying of me, in the cause of Christ Jesus, may be more abundant.

10 Only conduct yourselves in a manner worthy of the gospel of Christ, that whether I come to you, or whether I remain absent, I may hear of your affairs, and know that ye stand fast in one spirit, with one soul striving together for the faith of the gospel.

11 And be in nothing terrified by your adversaries; for *your tribulations*, which to them are evident tokens of perdition, are to you tokens of salvation; and that from God; for to you it is given in behalf of Christ, not only to believe in him, but also in his behalf to suffer.

12 If then there is any exhortation in Christ, if any encouragement from love, if any partaking of the Spirit, if any tenderness and compassion, make my joy full, that ye be of the same mind, having the same love, with union of soul cherishing one mind; doing nothing in the

spirit of faction, or in the spirit of vainglory, but in humility esteeming others as better than yourselves; looking each of you not to his own interest alone, but also each to the interest of others.

13 Yea, let this same mind be in you which was in Christ Jesus ; who, being created in the likeness of God, yet did not consider it a thing to be aspired to, to appear to be on an equality with God ; but he made himself of no reputation, taking the position of a servant, and becoming like unto his fellow-men.

14 So, appearing simply as a man, he humbled himself to the *duties which* appertained to him, and was obedient unto death, even the death of the cross ; on which account God also highly exalted him, and gave him a name which is above every name.

15 For, to the name of Jesus, every knee, both of those who are in heaven, and those on earth, and those under the earth, shall bow ; and every tongue shall acknowledge that Jesus Christ is Master, to the glory of God the Father.

SELECTION II.

Salvation from transgression and its dire results, can only be secured by great and continued personal efforts. The righteousness of God, which was exhibited in Christ, is the righteousness which all must laboriously seek.

So then, my beloved, as ye always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling ; for it is God who worketh in you both to will and to do according to his good pleasure.

2 Do all things without murmurings and doubts ; that ye may be blameless and pure, children of God, without rebuke, in the midst of a crooked and perverse generation ; among whom ye shine as luminaries in the world, holding forth the word of life.

3 But if I am even sacrificed, as an offering and a ministration for your faith, I rejoice, and rejoice with you all ; for the same reason do ye also rejoice, and rejoice with me.

4 So, my brethren, rejoice in the Lord ; to repeat the same things to you, to me is not burdensome, and for you it is safe.

5 Beware of the dogs, the evil workmen who *preach the necessity of conformity to ordinances.* We are the conformists, even we who worship by the Spirit of God, and glory in Christ Jesus, having no confidence in the *ordinances of the flesh.*

6 But if any man thinketh that he hath reason for boasting in the flesh, I more than all : circumcised the eighth day, of the race of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews ; as to the law, a Pharisee ; as to zeal, persecuting the church ; as to the righteousness which is in the law, blameless. But all these things which once were gain to me, now for the sake of Christ I have counted but loss.

7 Nay more, I count all things to be loss for the excellency of the knowledge of Christ Jesus my Master ; for whom I have already suffered the loss of all things, and count them as refuse, that I may gain Christ, and be found in him, not having the self-righteousness of the

law, but that which comes through faith in Christ, even the righteousness which is from God.

8 And that I may know him, and the power of his resurrection, and the fellowship of his sufferings, while becoming like him in his death, if by any means I may attain to the resurrection of the dead.

9 For I have not yet attained, neither have I yet been made perfect; but I press on, if I may also lay hold of that for which I was laid hold of by Christ. Brethren, I do not reckon myself to have laid hold of it; but one thing I do, forgetting the things that are behind, and stretching forth to the things that are before, I press toward the mark for the prize of the heavenly calling of God in Christ Jesus.

10 Let us, therefore, as many as desire to be perfect, be of this mind; but if ye have a different mind in any thing, even this will God reveal to you; nevertheless, whereunto we have reached, in that let us walk.

11 Brethren, be ye followers together of me, and mark those who walk not according to our example; for many walk, of whom I told you often, and now tell you even weeping, that they are enemies to the cross of Christ; whose end is destruction, whose God is their belly, whose glory is in their shame, and whose mind is on earthly things.

12 But the country of which we are citizens is heaven, whence also we follow the Saviour, Jesus Christ the Master.

13 He will transform the body of our humiliation so that it shall be

conformed to the body of his glory, according to the working of the power with which he is able to subdue all things to himself.

14 Therefore, my brethren, beloved and longed for, my joy and crown, so stand fast in the Lord, beloved. Rejoice in the Lord always; again I will say it, rejoice. Let your moderation be known to all men. The Lord is at hand.

15 Be anxious about nothing, but in every thing by prayer and supplication with thanksgiving let your requests be made known to God; and the peace of God, which passeth all understanding, will keep your hearts and your minds in Christ Jesus.

16 Finally, brethren, whatever things are true, whatever things are honorable, whatever things are right, whatever things are pure, whatever things are lovely, whatever things are of good report, if there be any virtue, and if there be any praise, think on these things.

17 The things which ye learned, and received, and heard, and saw in me, these do; and the God of peace will be with you.

18 I have learned, in whatever state I am, therewith to be content. I know how to be abased, and I know also how to abound; in every thing and in all things I have been well taught, both to be full and to be hungry, both to abound and to be in want; I can do all things in him who strengtheneth me.

19 Now to God, our Father, be glory for ever. Amen.

20 The grace of Jesus Christ the Master be with your spirit.

LETTER TO THE COLOSSIANS.

SELECTION I.

Every true philanthropist seeks, even as did Christ Jesus, by love, sympathy, and consecrated labors to reconcile or to unite all mankind to God.

PAUL, an apostle of Christ Jesus through the will of God, and Timothy our brother, to the saints and faithful brethren in Christ at Colosse ; Grace to you and peace from God our Father.

2 We give thanks to God, the Father of Jesus Christ our Master, praying always for you, since we knew of your faith in Christ Jesus, and of the love which ye have to all the holy, on account of the hope which is laid up for you in the heavens. Of which hope ye heard before in the truth of the gospel, which has come to you, as it has come to all the world ; and which is bearing fruit and growing, as it doth also in you, from the day ye heard it, and knew the grace of God in truth.

3 On this account we also, from the day we heard of it, cease not to pray for you, and to ask that ye may be filled with the knowledge of his will in all wisdom and spiritual understanding ; that ye may walk worthily of the Lord so as to please him in all things, bearing fruit in every good work, and increasing in the knowledge of God ; and that ye may be endued with all power according to the might of his glory to all patience and long-suffering with joy.

4 Moreover, we give thanks to the Father, who enabled us to share with the saints in the inheritance of light, having rescued us from the empire of darkness, and transferred us into the kingdom of his beloved Son ; through whom we have our redemption, and the forgiveness of our transgressions.

5 For he is an image of the invisible God, the firstborn of all creation ; in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers ; all things have been created through him, and unto him ; and he is before all things, and in him all things consist. And he is the head of the body, *that is*, of the congregation, who is the beginning, the firstborn from the dead ; that in all things he might have the pre-eminence.

6 For God was pleased that in him all the fulness should dwell ; and that by him who through the blood of his cross declared peace, by him, I say, God was pleased to reconcile all things to himself, whether things on earth, or those in the heavens.

7 And you, that were once alienated, and enemies in your mind through wicked works, now hath he in the body of his flesh through his death reconciled, that he might present you holy and blameless and irreproachable in his sight. Therefore continue ye in the faith, grounded and settled ; and be not

moved away from the hope of the gospel, which ye heard.

8 Now I rejoice in my sufferings for you, and fill up in my flesh on behalf of his body, which is the congregation, that which is wanting of the afflictions of Christ ; of whom I became a minister, according to the stewardship which God entrusted to me, for you, to fulfil the word of God, the mystery which hath been hidden for ages and generations, but hath been now revealed to his saints.

9 To whom it was the will of God to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory ; whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ ; to which end I also am laboring, striving earnestly through his working, which worketh within me mightily.

SELECTION II.

Of the Divine fulness that was in Christ, we also should partake ; and thus, like him, be raised up above the world, from the power of transgression and death into enduring spiritual life.

THOUGH I am absent in body, yet in the spirit I am with you, rejoicing and beholding your order, and the steadfastness of your faith in Christ. As therefore ye have received Christ Jesus the Master, walk in him, rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving.

2 Beware lest there be some one

who shall make a prey of you through philosophy and vain deceit, according to the tradition of men, according to the rudiments of the world, and not according to Christ. For in him dwelleth the complete measure of the Godhead in bodily form, and ye are made full in him, who is the head of all principality and power.

3 And with him, through faith in the working of God, who raised him from the dead, were ye also raised to life ; and to you who were dead in your trespasses and the lusts of your flesh, hath he given life together with him, having forgiven us all our trespasses. He hath blotted out the handwriting in ordinances that was against us, which was opposed to us, and hath taken it out of the way, and nailed it to the cross.

4 Let no one then call you to account about food or drink, or a feast-day, or a new moon, or sabbaths ; which are a shadow of the things to come, but the substance is in Christ.

5 Let no one defraud you of the prize, desiring you to prostrate yourselves and worship angels ; for they intrude into things which they have not seen, being puffed up without reason by the carnal mind, instead of holding fast the Head, from which the whole body, supported and compacted by means of the joints and ligaments, groweth with an increase wrought by God.

6 If ye died with Christ to the rudiments of the world, why, as still living in the world, do ye subject yourselves to such ordinances, as "Handle not, Taste not, Touch

not, the things which are to perish with the using," according to the commandments and teachings of men ; these things have indeed a show of wisdom in will-worship and humiliation and severity to the body ; but for the subjugation of the flesh they are not of any value.

7 If, then, ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God. Set your mind on the things above, not on things on the earth ; for ye are dead to the earth, and your life is hidden with Christ in God ; when Christ, our life, shall be manifested, then will we also be manifested with him in glory.

8 Put to death, therefore, your carnal passions, such as fornication, uncleanness, lust, evil desire, and covetousness (which is idolatry) ; on account of which things cometh the indignation of God. In which things ye also once walked, when ye lived in them ; but now put ye away all these ; as also such things as anger, wrath, malice, evil-speaking, obscene language out of your mouth.

9 Lie not one to another, seeing that ye have put off the old man with his deeds, and have put on the new man, who is renewed unto knowledge after the image of him that created him ; where there is no Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bondman, freeman ; but Christ is all, and in all.

10 Clothe yourselves, therefore, as the chosen of God, holy and beloved, with compassionate affections, kindness, lowliness of mind, meekness,

long-suffering ; bearing with each other, and forgiving each other, if any one have a complaint against another ; even as Christ freely forgave, so do ye also freely forgive.

11 And over all these things put on the robe of love, which is the bond of perfectness ; and let the peace of Christ, to which ye were called in one body, rule in your hearts ; and be ye thankful.

12 Let the word of Christ dwell in you richly ; in all wisdom teaching and admonishing one another with psalms, hymns, and spiritual songs, in grace singing in your hearts to God. And whatever ye do, in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father, through him.

13 Wives, submit yourselves to your husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter against them.

14 Children, obey your parents in all things ; for this is well-pleasing in the Lord. Fathers, provoke not your children, lest they be discouraged.

15 Servants, obey in all things those who are your masters according to the flesh, not with eye-service, as men-pleasers, but in singleness of heart, fearing the Lord.

16 Whatever ye do, do it from the heart, as to the Lord, and not to men, knowing that it is from the Lord that ye will receive the recompence of the inheritance. Ye serve the Master, Christ.

17 He that doeth wrong, shall receive back the wrong which he hath done ; and there is no respect of persons.

18 Masters, deal out to your servants justice and equity, knowing that ye also have a master in heaven.

19 Persevere in prayer, being watchful therein with thanksgiving; praying at the same time for us also, that God may open to us a door for the word, to speak the mystery of Christ, for the sake of which I am also

in bonds; that I may speak it, as I ought to speak.

20 Walk in wisdom toward them that are without, redeeming the time.

21 Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every one.

LETTERS TO THE THESSALONIANS.

SELECTION I.

The plainness and truthfulness of teaching which all faithful and wise instructors will be constrained to use.

VE yourselves know, brethren, that our coming among you hath not been in vain; but we were bold in our God to speak to you the gospel of God in much conflict. For our teaching is not from error, nor from impurity, nor in guile; but as we have been regarded by God as worthy to be intrusted with the gospel, so we speak, not as pleasing men, but God, who trieth our hearts.

2 And neither at any time did we use flattering words, as ye know, nor a cloak of covetousness, God is witness; nor from men sought we glory, either from you or from others.

3 And we were gentle in the midst of you, even as a nurse cherisheth her own children; so having a strong affection for you, we were willing to impart to you, not only the gospel of God, but also our own souls, because ye became dear to us. For ye remember, brethren, our labor and toil, how laboring night and day, that we might not be burdensome to any of

you, we preached to you the gospel of God.

4 Ye are witnesses, and so is God, how holily, and righteously, and unblamably we conducted ourselves toward you that believe; as ye know how we exhorted, and encouraged, and charged every one of you, as a father doth his children, that ye should walk in a manner worthy of God, who is calling you to his own kingdom and glory.

5 And for this cause we also thank God without ceasing, that when ye received the word of God which ye heard from us, ye received it not as the word of men, but, as it is in truth, the word of God, which also is powerfully working in you that believe.

6 For ye, brethren, became imitators of the congregations of God which are in Judæa in Christ Jesus; for ye also suffered the same things from your own countrymen, as they have from the Jews; who both killed Jesus the Master, and the prophets, and drove us out, and sought not to please God, but set themselves against all men, hindering us from

speaking for the salvation of the Gentiles. Thus do they fill up their sins always; and on this account the indignation of God is come upon them to the uttermost.

7 But we, brethren, having been bereaved of you for a short time, separated in body, not in heart, used the greater endeavors with much earnestness to see your face. For what is our hope, or joy, or crown of glorying? Is it not even ye, in the presence of Jesus our Master at his coming? For ye are our glory and joy.

8 May God himself, our Father, and Jesus our Master, direct our way to you; and the Lord make you to increase and abound in love toward one another and toward all, even as we do in love toward you.

9 Furthermore then, brethren, we beseech you, and exhort you in Jesus the Master, that, as ye received from us how ye ought to walk and to please God, even as ye are walking, so abound ye still more, for this is the will of God, even your sanctification.

10 Abstain from fornication; let every one of you know how to procure for himself his own companion in purity and honor, not in the passion of lust, as do the Gentiles who know not God.

11 Let no one go beyond and overreach his brother in any matter; because the Lord is the avenger in respect to all these things, as we also told you before and solemnly testified. God did not call us to live in uncleanness, but in purity; and he that rejecteth *God's call*, rejecteth not man, but God, who also gave to us his Holy Spirit.

12 Concerning brotherly love there is no need of writing to you; for ye yourselves are taught of God to love one another; but we exhort you, brethren, to abound in love still more.

13 Study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; that ye may walk becomingly toward those without, and may have need of nothing.

SELECTION II.

Death is but a falling off of the body, and a rising up of the soul; for this transformation all should be in constant readiness.

BUT we would not have you ignorant, brethren, concerning those who have fallen asleep, that ye may not sorrow, as others do, who have no hope. For if we believe that Jesus died and reappeared, then will God, with Jesus, also restore those who have fallen asleep.

2 So, then, comfort one another with these words; but concerning times and seasons there is no need of writing to you; for ye yourselves know full well, that the day of the Lord so cometh as a thief in the night. When they are saying, Peace and safety, then doth sudden destruction come upon them, as travail upon a woman with child; and they shall not escape.

3 But ye, brethren, are not in darkness, that the day should overtake you as a thief; for ye all are sons of light, and sons of the day; we are not of the night, nor of darkness.

4 So, then, let us not sleep, as others do, but let us watch and be sober; for they that sleep, sleep in the night;

and they that are drunken, are drunken in the night.

5 But let us, as we are of the day, be sober, putting on the breastplate of faith and love, and as a helmet, the hope of salvation; for God did not appoint us to wrath, but to obtain salvation through Jesus Christ our Master, who died for us, that, whether in life or in death, we should be alive together with him. Wherefore, encourage one another, and edify one another, as indeed ye are doing.

6 And we beseech you, brethren, to know those who labor among you, and preside over you in the Lord, and admonish you, and to esteem them very highly in love for their work's sake. Be at peace among yourselves.

7 Moreover we exhort you, brethren, admonish the unruly, comfort the feeble-minded, support the weak, be forbearing to all.

8 See that none render evil for evil to any one; but ever follow that which is good, both toward one another and toward all.

9 Be always joyful. Pray without ceasing, and in every thing give thanks; for this is the will of God in Christ Jesus in regard to you.

10 Quench not the Spirit; despise not prophesying, but prove all things; hold fast that which is good; abstain from every form of evil.

11 And may the God of peace himself sanctify you wholly; and may your spirit, and soul, and body, be preserved entire, and without blame; to the coming of Jesus Christ our Master; faithful is he who calleth you, who also will do it.

12 Finally, brethren, pray for us, that the word of the Lord may run and be glorified, even as it is with you; and that we may be delivered from unreasonable and wicked men; for all have not faith. But faithful is the Lord, who will establish you, and guard you from evil; and in the Lord we have confidence concerning you, that ye both do and will do the things which we command. May the Lord direct your hearts to the love of God, and to perseverance in the cause of Christ.

13 Now we charge you, brethren, in the name of the Master, Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which they received of us. For ye know how ye ought to follow us, inasmuch as we behaved not ourselves disorderly among you, neither did we eat any man's bread for nought, but were working with labor and travail night and day, that we might not be burdensome to any of you; not because we had not authority to do otherwise, but to make ourselves an example to you, that ye should follow us.

14 When we were with you, this we commanded you: If any one will not work, neither let him eat. Now we hear of some who walk among you disorderly, working not at all, but are busybodies; such we charge and exhort in the name of Jesus Christ the Master, that with quietness they work, and eat their own bread. But ye, brethren, be not weary in well-doing. And if any one obey not our word, mark that man; and keep no company with

him, that he may be shamed; yet count him not as an enemy, but admonish him as a brother.

15 Now the Lord of peace himself give you peace always in every way; the Lord be with you all.

LETTERS TO TIMOTHY.

SELECTION I.

God's true service is the service of love; only the rebellious and impure need the compulsions of law.

PAUL, an apostle of Christ Jesus, through the command of God, our Saviour, and of Christ Jesus, our hope, to Timothy, my true child in the faith: Grace, mercy, peace, from God the Father and from Christ Jesus our Master.

2 I besought thee, when I set out for Macedonia, to remain still in Ephesus, that thou mightest charge certain persons not to teach other doctrine, nor to give heed to fables and endless genealogies, which occasion disputes rather than promote God's dispensation, which is in faith; so do.

3 For the end of the commandment is love, out of a pure heart and a good conscience and faith unfeigned; from which some swerving turned aside to vain babbling, desiring to be teachers of the law, understanding neither what they say, nor whereof they affirm.

4 We know that the law is good, if a man use it lawfully; but we also know that it is not designed for righteous men, but for the lawless and unruly, for the ungodly and sinful, for the unholy and profane, for murderers of fathers and murderers

of mothers, for man-slayers, for fornicators, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and for all others who do the things which are contrary to the sound teaching of the glorious gospel of the blessed God which was committed to my trust.

5 And I thank him who gave me strength, Christ Jesus our Master, that he accounted me faithful, putting me into the ministry, though formerly I was a blasphemer, and a persecutor, and a doer of outrage; but I obtained mercy, because I did it ignorantly, in unbelief. And the grace of Christ Jesus the Master was exceedingly abundant toward me with faith and love. True is the saying, and worthy of all acceptance, that Christ Jesus came into the world to save transgressors, of whom I am chief. But to this end I obtained mercy, that through me especially Christ Jesus might show forth all his long-suffering, as an example to those who should hereafter believe in him to life everlasting. To the King eternal—the imperishable, invisible, only God—be honor and glory for ever and ever. Amen.

6 This charge I commit to thee, my child Timothy, in accordance with the directions of the prophets

before given to thee, that thou mayest war the good warfare, having faith, and a good conscience, which some thrusting away made shipwreck concerning the faith.

7 First of all, then, I exhort that supplications, prayers, intercessions, and giving of thanks be made for all men; for kings, and all that are in authority; that we may lead a quiet and tranquil life in all godliness and propriety. For this is good and acceptable in the sight of God our Saviour, whose will is that all men should be saved, and come to the knowledge of the truth.

8 There is one God, and between God and men one mediator, the man Christ Jesus, who gave himself a ransom for all; to this truth, testimony was to be borne in its own due time, and for this end I was appointed a herald and an apostle, (I speak the truth, I lie not,) to be even to the Gentiles a teacher in faith and truth.

9 I desire, then, that men pray in every place, lifting up holy hands, without impatience or doubt.

SELECTION II.

Some instructions as to what should be the character and what the teachings of a minister of Christ.

If a man desire the office of an overseer in the church, he desireth a good work; but an overseer must be blameless, the husband of one wife, sober, discreet, orderly, hospitable, apt in teaching; not given to wine, not retaliating, but inclined to forbearance, not quarrelsome, not a lover of money; presiding well over his own house, hav-

ing his children in subjection with all propriety;—for if a man knoweth not how to preside over his own house, how shall he preside over the church of God?—not newly converted, lest being puffed up with pride he fall into condemnation; moreover, he must also have a good report from them that are without, lest he fall into reproach and the snare of the evil one.

2 Deacons, in like manner, must be grave, not double-tongued, not given to much wine, not greedy of base gain, holding the mystery of the faith in a pure conscience. And let these also first be proved, and if they are without reproach, then let them serve as deacons. The women *who serve in this office*, in like manner, must be grave, not slanderers, sober, faithful in all things. Also let deacons be the husbands of one wife, ruling their children and their own houses well.

3 These things write I to thee, that thou mayest know how thou oughtest to conduct thyself in the house of God, which is the congregation of the living God, the pillar and foundation of the truth.

4 And confessedly great is the mystery of godliness, *as revealed* by him who was manifest in the flesh, justified by the Spirit, seen by his messengers, proclaimed among the Gentiles, believed on in the world, received in glory.

5 But the Spirit saith expressly, that in the latter times some will depart from this faith, giving heed to seducing spirits and teachings of demons, through the hypocrisy of speakers of lies, who bear a brand on

their own conscience; forbidding to marry, and commanding to abstain from food which God created to be received with thanksgiving, for those who believe and know the truth.

6 Now we know that every thing which God has created is good, and that nothing is to be refused, but rather is to be received with thanksgiving; for that by the word of God and by prayer it is sanctified.

7 If thou lay these things before the brethren, thou wilt be a good minister of Christ Jesus, nourished in the words of the faith, and of the good teaching, with which thou art well acquainted.

8 But avoid profane traditions, and old wives' fables, and exercise thyself unto godliness; for bodily observances are profitable for little; but godliness is profitable for all things, having promise both of the life that now is, and of that which is to come. True is this saying, and worthy of the acceptance of all; and with reference to it we both labor and suffer reproach, because we have placed our hope in the living God, who is the Saviour of all men, especially of those that believe.

9 These things command and teach. Let no one reject thee because of thy youth, but become an example to the believers, in word, in behavior, in love, in faith, in purity. Give attention to reading, to exhortation, to teaching; neglect not the gift that is in thee: meditate on these things, give thyself wholly to them; that thy progress may be manifest to all. Give heed to thyself, and to thy teaching; continue

in them; for in doing this thou wilt save both thyself and them that hear thee.

10 Do not sharply rebuke an aged man, but exhort him as a father; the younger men, as brethren; the elder women, as mothers; the younger, as sisters, with all purity.

11 Honor as widows those that are widows indeed; and if any widow have children or grandchildren, let them learn first to show piety to their own family, and to requite their parents; for this is acceptable before God.

12 Now she that is a widow indeed, and left alone, hath set her hope on God, and continueth in supplications and prayers night and day; but she that giveth herself up to pleasure is dead while she liveth.

13 Also that they may be blameless, enjoin this, that if any one provideth not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an unbeliever.

14 Let not a widow be put on the relief list, for public maintenance, if she be less than sixty years old, having been the wife of one husband, well reported of for good work, having brought up children, lodged strangers, ministered to the saints, relieved the afflicted, and diligently followed every good work.

15 But younger widows refuse; for they learn to be idle, going about from house to house; and not only idle, but tattlers also, and busy-bodies, speaking things which they ought not; I desire, therefore, that such marry, bear children, guide the house, and give no occasion to the

enemies of the congregation to speak reproachfully.

16 Let the elders that rule well be counted worthy of double honor; especially they who labor in the word and in teaching. For the scripture saith, Thou shalt not muzzle the ox while he is treading out the grain; and, The laborer is worthy of his wages.

17 Against an overseer in the church receive not an accusation without two or three witnesses; but those that are convicted of transgression rebuke openly, that the rest may be warned.

18 I charge thee before God and Christ Jesus and the chosen ministers, that thou observe these things without prejudging; do nothing with partiality; lay hands hastily on no one; be not a partaker in other men's sins; keep thyself pure. No longer drink water only, but use also a little wine for thy stomach's sake and thy frequent infirmities.

19 Some men's transgressions are openly manifest, going before them to judgment; while other men keep them secret; but judgment shall follow. In like manner also the good works of some are openly manifest; and others do them in secret; nevertheless they cannot be hid.

SELECTION III.

The simple teachings of Jesus concerning godliness, contentment, purity and love, are fundamental truths, and should be assented to by all.

IF any one teacheth other teachings, and assenteth not to sound words, the words of Jesus Christ our

Master, and his teaching which is according to godliness, such a one is puffed up with pride, knowing nothing, but doting about questions and strifes of words, from which come envy, strife, railings, evil surmisings, incessant disputings of men corrupted in their minds, and destitute of the truth.

2 There are those who suppose that godliness is a source of gain; godliness with contentment is, in itself, great gain. But as we brought nothing into the world, it is certain we can carry nothing out; therefore having food and raiment, let us therewith be content.

3 But they who desire to be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition; for the love of money is a root of all evils, and some coveting it have strayed away from the faith, and have pierced themselves through with many pangs.

4 But do thou, O man of God, flee these things; and seek rather for righteousness, godliness, faith, love, patience, meekness; fight the good fight of faith, lay hold on everlasting life, to which thou wast called, and for which thou didst profess the good profession before many witnesses.

5 I charge thee before God, who giveth life to all things, and before Christ Jesus, who under Pontius Pilate testified the good profession, that thou keep the commandment without spot, without reproach, until the appearing of Jesus Christ our Master.

6 For at the appointed time he

shall be made manifest, *by Him* who is the blessed and only Potentate, King of kings, and Lord of lords, who only hath incorruption, dwelling in light unapproachable, whom no man hath seen, or can see; to whom be honor and power everlasting. Amen.

7 Charge those who are rich in this world that they be not high-minded, nor place their hope in uncertain riches, but in God, who giveth us abundantly all things to enjoy; that they do good, that they be rich in good works, liberal in imparting, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on the true life.

8 O Timothy, keep that which is committed to thy trust, avoiding the profane babblings, and oppositions of the falsely-called knowledge; which some professing, have erred concerning the faith. Grace be with thee.

9 I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day, longing to see thee, being mindful of thy tears, that I may be filled with joy. When I call to remembrance the unfeigned faith which dwelt first in thy grandmother Lois, and thy mother Eunice, I am persuaded that it dwelleth in thee also.

10 For which cause I remind thee to stir up the gift of God, which is in thee, as *signified* by the laying on of my hands; for God gave us not the spirit of cowardice, but of power, and of love, and of admonition.

11 Be not then ashamed of the testimony of our Master, nor of me

his prisoner; but endure hardship with me for the gospel through the power of God, who hath saved us, and called us with a holy calling; not according to our works did he call us, but according to his own purpose and the grace which was given us in Christ Jesus. For his purpose was before the world began, but now is it made manifest by the appearing of our Saviour, Christ Jesus, who abolished death, and brought life and immortality to light through the gospel, for which I was appointed a herald, and an apostle, and a teacher of the Gentiles.

12 For which cause I suffer all these things, and am not ashamed; for I know in whom I have believed, and am persuaded that he is able to keep that which he hath committed to me unto that day.

13 Hold the pattern of sound words, which thou heardest from me, in faith and love which are in Christ Jesus; the good trust committed to thee keep through the Holy Spirit which dwelleth in us.

14 The Lord give mercy to the house of Onesiphorus, because he often refreshed me, and was not ashamed of my bonds; but on the contrary, when he arrived at Rome, he sought me out very diligently, and found me. The Lord grant to him that he may find mercy in that day.

SELECTION IV.

Not to ease are Christ's followers called, but to struggle, service, and entire self-consecration.

THOU, therefore, my child, be strong in the grace that is in

Christ Jesus ; and the things which thou didst hear from me before many witnesses, the same commit thou to faithful men, such as will be able to teach others also.

2 Endure hardship with me as a good soldier of Christ Jesus. Now every one serving as a soldier entangleth not himself with the affairs of life, because he desireth to please him who chose him to be a soldier.

3 I suffer hardship even unto bonds as an evil-doer ; but the word of God is not bound. I endure all things for the sake of the chosen, that they may also obtain the salvation which is in Christ Jesus, with everlasting glory.

4 True is the saying : If we died with him, we shall also live with him ; if we suffer with him, we shall also reign with him ; but if we deny him, he also will deny us. Though we may be faithless, he remaineth faithful ; for he cannot deny himself.

5 Of these things put them in remembrance, charging them before the Lord not to carry on a strife of words, to no useful purpose, but rather to the subverting of the hearers.

6 Study to present thyself approved unto God, a workman not ashamed, rightly dividing the word of truth ; but the profane babblings shun, for they will go on to a higher degree of ungodliness, and their word will eat as doth a canker.

7 Nevertheless God's firm foundation standeth having this seal : The Lord knoweth them that are his ; and, Let every one that nameth the name of the Lord depart from iniquity.

8 In a great house there are not only vessels of gold and of silver, but also wooden and earthen ones ; and some for honor, and some for dishonor ; if then any one shall purge himself from iniquity, he will be a vessel for honor, hallowed, useful for the householder, prepared for every good work.

9 Therefore flee youthful lusts, and follow righteousness, faith, love, peace, with those who call on the Lord out of a pure heart.

10 And avoid foolish and ignorant questionings, knowing that they gender quarrels ; but a servant of the Lord must not quarrel ; rather should he be gentle to all, apt in teaching, patient of wrong ; in meekness admonishing those that oppose themselves ; if haply God may give them repentance to attain the full knowledge of the truth, and that they may awake to their senses out of the snare of the Evil One, by whom they have been taken captive to do his will.

11 For know this, that in the last days grievous times will come, in which men will be lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, incontinent, fierce, without love for what is good, betrayers, headstrong, puffed up, lovers of pleasure rather than lovers of God ; having a form of godliness, but denying the power thereof.

12 These are they who creep into houses, and lead captive silly women laden with sins, led away by divers lusts ; these are they who are forever learning, and yet are never able to

come to the knowledge of the truth ; from such as these turn away.

13 But thou art well acquainted with my teaching, manner of life, purpose, faith, long-suffering, love, patience, persecutions, sufferings ; what things came upon me, what persecutions I endured ; and yet, out of them all the Lord delivered me. Yea, and all that desire to live godly in Christ Jesus will suffer persecution.

14 But evil men and impostors will wax worse and worse, deceiving and being deceived.

15 But do thou continue in the things which thou didst learn and wast assured of, knowing from what teachers thou didst learn them, and that from a child thou hast known the Sacred Writings, which are able to make thee wise unto salvation, through the faith which is in Christ Jesus.

16 All Sacred Writings are inspired by God, and are profitable for teaching, for reproof, for correction, for discipline in righteousness ; that the man of God may be perfect, thoroughly furnished unto every good work.

17 I charge thee before God, and before Christ Jesus, who, by his appearing and his kingdom, will judge the living and the dead, preach the word, be urgent in season, out of

season, confute, rebuke, exhort with all long-suffering and teaching.

18 For the time will come, when they will not endure sound teaching, but will procure for themselves teachers after their own fancy ; because they will have itching ears ; so they will turn away their ears from the truth, and turn aside to fables. But be thou watchful in all things, endure hardship, do the work of an evangelist, fully accomplish thy ministry.

19 As for me, I am already about to be offered as a sacrifice, and the time of my departure is at hand. I have fought the good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give to me at that day ; and not to me only, but to all those who have loved his appearing.

20 At my first defence no one came forward with me, but all forsook me ; may it not be laid to their charge ! But the Lord stood by me, and strengthened me, that the preaching might be fully accomplished by me, and that all the Gentiles might hear ; and I was delivered out of the lion's mouth.

21 The Lord will deliver me from every evil deed, and preserve me unto his heavenly kingdom ; to whom be the glory for ever and ever. Amen.

A SELECTION FROM THE LETTER TO TITUS.

Sound doctrine consists in teaching the practical virtues ; such as sobriety, temperance, humility, self-sacrifice, love, and holiness.

PAUL, a servant of God, and an apostle of Christ Jesus, for the faith of God's chosen, and for the knowledge of the truth which is according to godliness, in hope of everlasting life ; to Titus, true child after the common faith : Grace and peace from God the Father and Christ Jesus our Saviour.

2 For this cause I left thee behind in Crete, that thou shouldest set in order the things that are wanting, and appoint overseers in every city, as I directed thee ; but let them be without reproach, the husband of one wife, having believing children, that are not accused of dissoluteness, or unruly.

3 For an overseer in the church must be without reproach, as God's steward ; not self-willed, not soon angry, not given to wine, not a striker, not greedy of base gain, but hospitable, a lover of what is good, discreet, just, holy, temperate, holding fast the sure word according to what he was taught, that he may be able by sound teaching both to exhort, and to refute the gainsayers.

4 For there are many unruly vain talkers and deceivers, especially they who teach ordinances ; whose teachings should be confuted, since they overturn whole houses, promulgating false doctrines for the sake of base gain.

5 One of themselves, even a prophet of their own, said : The Cretans are always liars, evil beasts, slothful gluttons. Which testimony is true ; therefore rebuke them sharply, that they may be sound in the faith, not giving heed to Jewish fables, and commandments of men who turn away from the truth.

6 To the pure all things are pure : but to the defiled and unbelieving nothing is pure, and even their minds and consciences become defiled.

7 They profess that they know God, but by their works they deny him, being abominable and disobedient, and for every good work reprobate.

8 But do thou speak the things which become sound doctrine :—that aged men be sober, grave, discreet, established in faith, in love, in patience. That aged women likewise be in behavior as becometh holiness, not false accusers, not enslaved to much wine, teachers of what is good, that they may teach the young women to love their husbands, to love their children, to be discreet, chaste, workers at home, good, in subjection to their own husbands, that the word of God be not blasphemed.

9 The younger men likewise exhort to be sober-minded ; and in all things show thyself a pattern of good works, in teaching showing uncorruptness, gravity, sound speech that cannot be condemned ; that he that is opposed to us may be put to

shame, having no evil thing to say of us.

10 Exhort servants to be in subjection to their masters, in all things to be well-pleasing to them, not contradicting, not purloining, but showing all good faith ; that they may adorn the doctrine of God our Saviour in all things.

11 For the grace of God, that bringeth salvation to all men, was manifested, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in the present world ; looking for the blessed hope, and manifestation of the glory of the great God, and of our Saviour Jesus Christ who gave himself for us, that he might redeem us from all iniquity, and purify to himself a people to be his own, zealous in good works.

12 These things speak and exhort, and rebuke with all authority. Let no one despise thee.

13 And put them in mind to submit themselves to governments and authorities, to obey magistrates, to be ready for every good work, to speak evil of no one, to be averse to strife, to forbear, to show meekness to all men.

14 For we ourselves also were once foolish, disobedient, going

astray, slaves to divers lusts and pleasures, living in malice and envy, hateful, hating one another. But when the kindness and love of God our Saviour for men appeared, not on account of the works of righteousness which we did, but according to his mercy he saved us ; by the washing of regeneration, and by the renewing of the Holy Spirit, which he poured out upon us richly through Jesus Christ ; that being justified by his grace, we might become heirs according to the hope of everlasting life.

15 These things I desire that thou affirm earnestly, that they who have believed in God may be careful to practise good works. For good works are profitable to men ; but foolish questions, and genealogies, and strifes, and contentions about the law avoid ; for they are unprofitable and vain ; and a man that stirs up such divisions, after a first and second admonition, avoid him ; knowing that he that doeth such things is utterly perverted, and transgresseth, being self-condemned.

16 Let those then who belong to us learn to maintain good works for profitable uses, in order that they may not be unfruitful. Grace be

LETTER TO THE HEBREWS.

SELECTION I.

Jesus as son of God and brother of all men, having lived and died to teach and promulgate this relationship, has thereby rendered himself worthy of the highest gratitude and praise from all mankind.

GOD, who at different times and in different ways spoke of old to the fathers by the prophets, hath in these latter times spoken to us by a son, whom above all the others, he hath appointed as his heir, and through whom, he even made the ages; who (being a brightness of his glory, and an impress of the substance of him who upholdeth all things by the word of his power), when he had accomplished a cleansing of transgressions, sat down on the right hand of the Majesty on high; and has become so superior to the angels, that he has inherited even a more excellent name than they. For of which of the angels is it written: Thou art my son, I this day have begotten thee? and again: I will be to him a Father, and he shall be to me a son?

2 Therefore we ought to give the more earnest heed to the things which we have heard, lest haply we let them slip; for if the word spoken through angels proved steadfast, and every transgression and disobedience received a just retribution, how shall we escape, if we neglect this great salvation? What at the first was spoken by the Master, was afterward confirmed to us through those who heard him; God also bearing them

witness, with signs and wonders, and divers manifestations, and gifts of the Holy Spirit, according to his will?

3 Not to angels did he commit the subjection of the world, of which we are speaking; for one in a certain place bore testimony, saying, What is man, that thou art mindful of him, or the son of man, that thou carest for him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor; thou didst put all things in subjection under his feet.

4 Now, inasmuch as he hath committed the subjection of all things to man, he hath left nothing that is not to be put under him; however, not yet do we see all things brought into subjection; but we do see one who "was made a little lower than the angels," even Jesus, crowned with glory and honor on account of the death which he suffered, having by the grace of God tasted death in behalf of all mankind.

5 For it was the wisdom of him to whom are all things, and through whom are all things, in bringing many sons to glory, to make the author of their salvation perfect through sufferings.

6 Now both he that maketh holy and they who are being made holy, are all of one family; for which cause he, the Master, is not ashamed to call them brethren; saying, I will declare thy name to my brethren, in the midst of the congregation will I

sing praise to thee; and again, I will put my trust in him; and again, Behold, I, and the children whom God gave me.

7 Forasmuch then as children are partakers of a common flesh and blood, he also was a partaker in like manner of the same, that through death he might reduce to nothing him who had the power of death, that is, the Evil One, and might deliver those who, through fear of death, were all their lifetime subject to bondage.

8 Surely then he is not the helper of angels, but he is the helper of the offspring of Abraham; on which account it was right for him to become in all respects like his brethren, that he, as a high-priest who maketh an offering for the sins of the people, might be merciful and faithful in things pertaining to God. For in that he himself hath suffered, being tempted, he is able to help those who are tempted.

9 Wherefore, holy brethren, partakers of a heavenly calling, consider Jesus, the apostle and high-priest of our profession; who was faithful to him that appointed him over all the household of God, even as Moses also was faithful. But he hath been counted worthy of more glory than Moses, even as greater than the household is he who established it; for every household is established by some one. But he who established all things is God. Moses indeed was faithful over all the household of God, as a servant, that he might bear witness of those things which afterward were to be spoken; but Christ as a son was faithful over

God's household, whose household are we, if we hold fast the confidence and joyousness of our hope.

10 Wherefore, as the Holy Spirit saith; To-day, if ye hear his voice, harden not your hearts, as in the provocation, in the days of the temptation in the wilderness; when your fathers tempted me, proved me, and saw my works.

11 Brethren, take heed lest there be in any one of you such an evil heart of unbelief, in departing from the living God; but exhort one another daily, as long as it is called to-day, that none of you may be hardened through the deceitfulness of transgression.

12 For we have become partakers of Christ, if we hold fast our first confidence firm to the end.

SELECTION II.

The glad tidings of a blessed immortality to those who love and practise holiness having been more clearly revealed by Jesus than by any other teacher, he therefore is worthy to be called the high-priest of God to men.

I NASMUCH then as a promise is still left us, of entering into his rest, let us take heed lest any one of us should fail of obtaining it. For to us were the glad tidings addressed, the same as to them; but the word did not profit them, not being mixed with faith in those who heard it; but we who believed do enter into rest.

2 Since then it still remained for some to enter in, and they to whom the glad tidings were first brought did not enter in because of disobedience, he again appointed a time, say-

ing in David, as he had said before, To-day (after so long a time), to-day, if ye hear his voice, harden not your hearts.

3 There remaineth therefore a rest to the people of God. Let us then give diligence to enter into that rest, that no one may fall, as a like example of disobedience.

4 For the word of God is living, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, of joints and marrow, and is a discerner of the thoughts and intents of the heart; for there is no creature that is not manifest in his sight; but all things are naked and laid open to the eyes of him with whom we have to do.

5 Since, then, we have Jesus, a son of God, as a great high-priest, who has passed through the heavens, let us hold fast our profession; for our high-priest is not one who cannot be touched with the feeling of our infirmities, but, though without transgression, he was in all points tempted as we are.

6 Let us therefore come boldly to the throne of grace, being assured that we shall obtain mercy, and find grace to help in time of need.

7 Every high-priest, being taken from among men, is appointed by men in things pertaining to God, that he may offer gifts and sacrifices for transgressions. And he is able to be forbearing toward the ignorant and the erring, because he himself is also compassed with infirmity; and by reason of this infirmity he must offer sacrifice for himself, as well as for the people. Also no one taketh this

honor upon himself, but only when called by God, as Aaron was called; so Christ did not glorify himself to be made a high-priest, but he was called by him who said, Thou art my son, I this day have begotten thee; and in another place it is written, Thou art a priest for ever, after the order of Melchizedek.

8 So Jesus, in the days of his flesh (when he had offered up prayers and supplications, with strong crying and tears, to him that was able to save him from death, and was heard by reason of his godly reverence), though a son, yet learned his obedience from what he suffered; and being made perfect became the occasion of everlasting salvation to all who follow him.

9 As to his being appointed by God as high-priest after the order of Melchizedek, of this we have much to say; but it is hard to be explained, inasmuch as ye are dull of hearing; for while by this time ye ought to be teachers, ye still have need that some one should teach you over again even the first elements of the oracles of God; nay, ye are still such as have need of milk, instead of solid food. For every one that feedeth on milk is unacquainted with the word of righteousness; he is yet a babe; but solid food belongs to those who are of full age, who by use have their senses exercised to discern both good and evil.

10 Leave, then, the first elements of the teachings of Christ, and go on to perfection; not laying again the foundation of repentance from dead ceremonies, but from faith toward God, through the teachings of bap-

tisms, and of the laying on of hands, and of resurrection of the dead, and of everlasting judgment.

11 And this we will do, God helping us; for those who have once been enlightened, and have received the heavenly gift, and have been made partakers of the Holy Spirit, and have tasted the good word of God, and the powers of the world to come, and afterward have fallen back into *dead ceremonies*, it is impossible for them to be again renewed to repentance; because they crucify to themselves the son of God afresh, and put him to open shame. Even as the earth, which hath drunk in the rain that cometh often upon it, and hath borne plants useful to those for whose sake it is tilled, receiveth blessing from God; but afterward bearing thorns and briars (whose end is to be burned), it is disapproved, and is near to being accursed.

12 But, beloved, of you we are persuaded better things, even things that are connected with salvation, though we do thus admonish you; for God is not unjust so as to forget your work, and the love which ye showed toward his name, in that ye ministered and are still ministering to the saints.

13 But we earnestly desire that every one of you may show the same diligence with regard to the full assurance of your hope even to the end; that ye may not become slothful, but followers of those who through faith and patience inherit the promises.

14 For we have strong encouragement, who have fled for refuge, to lay hold upon the hope set before

us; which hope we have as an anchor of the soul, sure and steadfast, and which entereth within the veil; where as forerunner for us Jesus hath entered, having become a high-priest for ever, after the order of Melchizedek.

SELECTION III.

Christianity an advance upon Judaism, inasmuch as direct faith or confidence in the mercy of God has been substituted for ceremonial observances; and the law of righteousness is revealed to each individual mind and heart, instead of through oracles, priests, or written codes.

I F perfection had been by the Levitical priesthood, under which the people received the law, what further need was there that a different priest should arise after the order of Melchizedek, and not be called after the order of Aaron?

2 Now when the priesthood is changed, there takes place of necessity a change of the law; but he of whom these things are spoken belonged to another tribe, of which no one had given attendance at the altar; for it is well known that our Master sprang out of Judah, in regard to which tribe Moses spake nothing concerning priests.

3 If, then, after the order of Melchizedek there hath arisen a different priest, who hath been chosen, not according to the law of a carnal commandment, but according to the power of an endless life, so is it still more abundantly evident that, on the one hand there has taken place an annulling of the commandment which went before, on account of its weakness and unprofitableness, (for

the law perfected nothing,) and on the other it is evident that there has been the bringing in of a better hope, by which we draw near to God.

4 In this respect, too, hath Jesus become the surety of a better covenant. The Levitical priesthood has indeed had many priests, because they have been prevented from continuing by reason of death; but he, because he abideth ever, hath an unchangeable priesthood; on which account he is able to be an everlasting Saviour of all those who approach God through him, since he ever liveth to make intercession for them.

5 Such a high-priest also it is fitting for us to have; one who is holy, harmless, undefiled, separate from sinners, exalted higher than the heavens; who hath not necessity, as other high-priests have, to offer up sacrifice daily, first for his own transgressions, and then for the transgressions of the people; for this he did once for all, when he offered up himself.

6 Moreover, the law appointeth men as high-priests, who have infirmity; but the word of the covenant, which came after the law, appointeth a son, who has been made perfect for ever.

7 Now the principal thing concerning that of which we are speaking is this: We have a high-priest, who sat down on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, not man.

8 And he also hath obtained a

more excellent ministry, in proportion as he is the mediator of a better covenant, which hath been established upon better promises; for if that first covenant had been faultless, then a place would not have been sought for a second.

9 But, finding fault with that first covenant, it is written: Behold, the days are coming, saith the Lord, when I will make with the house of Israel and with the house of Judah a *new* covenant; not according to the covenant which I made with their fathers, in the day when I took them by the hand, to bring them out of the land of Egypt. But this is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my laws into their mind, and on their hearts will I write them; and I will be to them a God, and they shall be to me a people. And they shall no longer be saying every one to his fellow-citizen, and every one to his brother, Do ye know the Lord? for all shall know me, from the least to the greatest; and I will be merciful to their unrighteousness, and their transgressions and their iniquities I will remember no more.

10 Now inasmuch as it is said, "a new covenant," the first must have become old; but that which has become old, and worn out with age, it is fitting that it should vanish away.

11 So, then, Christ having appeared, as high-priest of the better things which were to come, and passing through the greater and more perfect tabernacle, not made with hands, entered once for all into the sanctuary; not indeed with the blood of

goats and calves, but with his own blood, hath he obtained for us everlasting redemption.

12 For if the blood of goats and bulls, and the ashes of a heifer sprinkling those who have been defiled, cleansed in the purifications of the flesh, how much more shall the blood of Christ, who by his everlasting spirit offered himself without spot to God, cleanse our conscience with reference to dead ceremonies, and lead us to the worship of the living God!

13 Under the law almost all things were purified with blood, and without shedding of blood there was no pardon ; these were copies of the heavenly things ; and it was necessary that they should thus be purified ; but the heavenly things themselves are purified with sacrifices better than these.

14 For Christ did not enter into a sanctuary made with hands, which is only a copy of the true one, but into heaven itself, now to appear in the very presence of God on our behalf ; not indeed to make an offering of himself many times, (as the high-priest entereth into the holy place every year with blood of others,) for then must he have suffered many times since the foundation of the world ; but now once in the consummation of the ages he hath appeared, to put away transgression by offering himself as a sacrifice.

15 And as it is appointed to men once to die, and after that the judgment ; so also Christ having once offered himself up to bear the transgressions of many, the second time will appear, *not as an offering for*

transgressions, but *to proclaim salvation to those who are waiting for him.*

SELECTION IV.

Under the new covenant which Jesus proclaimed, a higher standard of moral purity and of humane consecrations is required of all ; and, as an encouragement thereto, confident faith in the attainment of eternal blessedness is presented.

HAVING therefore, brethren, boldness for entrance into the sanctuary by a new and living way, which Jesus by his blood consecrated for us, even through the veil of his flesh : and having a great priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

2 Let us hold fast the profession of our hope without wavering, for he is faithful who promised ; and let us consider one another, to excite to love and to good works ; not forsaking the assembling of ourselves together, as the custom of some is, but exhorting one another ; and so much the more, as we see the time advancing.

3 Now if we transgress willingly after we have received the knowledge of the truth, there no longer remaineth a sacrifice for our transgressions ; but a certain fearful anticipation of judgment, and of that fiery indignation which will consume all adversaries.

4 He that set at nought the law of Moses died without mercy under two or three witnesses ; how much

heavier punishment, think ye, will he deserve, who hath trodden under foot the son of God, hath counted the blood of the covenant where-with he was cleansed an unholy thing, and hath done despite to the Spirit of grace?

5 For we know him of whom it is written, To me judgment and recompense belong; and again, The Lord will judge his people. It is a fearful thing to fall beneath the judgments of the living God.

6 But call to remembrance the former days, in which, after ye were enlightened, ye endured a great struggle with sufferings; partly, while ye were made a gazing-stock both by reproaches and afflictions; and partly, while ye became partakers with those that were so used.

7 For ye sympathized with those in bonds, and even took joyfully the plundering of your goods, being confident that ye had for yourselves a better and an enduring substance.

8 Now, therefore, cast not away your confidence, which hath great reward; for ye have need of endurance; that, after ye have done the will of God, ye may receive what is promised.

9 Yet a very little while, and he that is to come will come, and will not tarry.

10 As it is written, The righteous man shall live by faith; but if he draw back, my soul hath no pleasure in him. We are not of those who draw back unto perdition; but of those who have faith to the saving of the soul.

11 Now faith is an assurance of

things hoped for, a conviction of things not seen.

12 By faith the fathers obtained a good reputation.

13 By faith we perceive that the worlds were framed by the word of God, so that that which is seen hath not been made out of things which appear.

14 By faith Abel offered to God a more excellent offering than did Cain, through which he received assurance of righteousness, inasmuch as God accepted his gifts; and hereby Abel, though dead, yet speaketh.

15 By faith Enoch was taken away without the sufferings of death; he was not found, because God had taken him away; but before his removal he had the assurance that he pleased God.

16 But it is impossible to please God without faith, for he that cometh to him must believe that he is, and that he is a rewarder of those who diligently seek him.

17 By faith, Noah being warned of God concerning things not yet seen, moved with fear, prepared a floating vessel for the preservation of his family; by which he condemned those who reviled him, and became heir of the righteousness which is according to faith.

18 By faith Abraham, when called to go forth to a place which he was afterward to receive for an inheritance, obeyed, and went forth, not knowing whither he was going; and by faith he sojourned in the land of the promise, as in a foreign country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise; for he was looking

for the city which hath foundations, whose maker and builder is God.

19 These all died in faith, not having received the promised blessings, but having seen them from afar, and greeted them, and having confessed that they were strangers and sojourners on the earth; they who confess such things show plainly that they are seeking a country.

20 And if indeed they were mindful of that from which they came out, they had opportunity to return; but now they desire a better country, that is, a heavenly; on which account God is not ashamed to be called their God, and hath prepared for them a city.

21 By faith Isaac blessed Jacob and Esau even concerning things to come.

22 By faith Jacob, when dying, blessed each of the sons of Joseph; and worshipped, leaning upon the top of his staff.

23 By faith Joseph, when dying, predicted the emancipation of the children of Israel; and gave directions concerning the transportation of his bones.

24 By faith Moses, when born, was hidden three months by his parents, because they saw that he was a child of promise; so they regarded not the decree of the king.

25 By faith Moses, when he was come to years, refused to be called son of Pharoah's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of wickedness for a season; esteeming the reproach of the chosen people greater riches than the treas-

ures of Egypt; for he looked to the recompence of reward; so by faith he forsook Egypt, not fearing the wrath of the king; for he endured, as seeing him who is invisible.

26 And what more shall I say? Time would fail me should I attempt to tell of Gideon, of Barak, of Samson, of Jephthah, of David, of Samuel, and of the prophets; who through faith subdued kingdoms, wrought righteousness, obtained promised blessings, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, out of weakness were made strong, became mighty in war, put to flight the armies of the aliens;

27 Women received back those condemned to death as by a resurrection; but others endured tortures, not accepting deliverance, that they might obtain a better resurrection; and others had trial of mockings and scourgings, and also of bonds and imprisonment; they were stoned, they were sawn asunder, were tempted, were slain with the sword; they went about in sheep-skins and goat-skins, being destitute, afflicted, tormented, of whom the world was not worthy; they wandered in deserts and mountains, and caves and the clefts of the earth.

28 These all, by faith, obtained a good report; but received not the expected blessing, because God had provided some better thing for our sake; that they without us might not be made perfect.

29 Therefore, inasmuch as we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the transgression which

doth easily beset us, and let us run with perseverance the race that is set before us, looking to the author and perfecter of the faith, Jesus, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

SELECTION V.

Every faithful advocate of righteousness must meet with oppositions, persecutions and various discouragements ; but these are the disciplines of life, and, if patiently endured, will develop nobleness and joy in the end.

CONSIDER him also that endured such oppositions of the wicked against himself, lest ye faint in your souls, and become weary. Not yet have ye resisted, *as did he*, unto blood, striving against wrong.

2 And have ye forgotten the exhortation, which reasoneth with you as with sons ? My son, regard not lightly the discipline of the Lord, neither be weary of his reproof; for whom the Lord loveth, he disciplines; even as a father the son in whom he delighteth.

3 It is discipline that ye are called upon to endure ; God is dealing with you as with sons ; and what son is he, whom the father doth not discipline ? If ye are without discipline, of which all have been made partakers, then are ye not sons.

4 Furthermore, we were disciplined by the fathers of our flesh, and we gave them reverence ; shall we not much more be in subjection to the Father of spirits, and live ?

5 For they indeed, for a few days disciplined us, according as it seemed

good to them ; but he for our benefit, that we may become partakers of his holiness.

6 Now all discipline for the present indeed seemeth to be not joyous, but grievous ; nevertheless afterward it yieldeth the peaceful fruit of righteousness to those who have been *rightly exercised* thereby.

7 So, then, lift up the hands which hang down, and the feeble knees ; and make straight paths for your feet, that the lame may not be turned out of the way, but may rather be healed.

8 Follow peace with all men, and holiness, without which no one will see the Lord ; looking diligently lest any one come short of the grace of God ; lest any root of bitterness springing up trouble you, and many be thereby defiled.

9 Lest there be any fornicator ; or lest there be any profane person as Esau, who for one meal sold even his birthright ; ye know that when he afterward wished to receive the blessing, he was rejected, and found no opportunity for regaining his birthright, though he sought it earnestly and with tears.

10 Ye have not come to a mount that can be touched, burning with fire ; nor to blackness, and darkness, and tempest, and the sound of a trumpet ; nor to the commandments of words, which commandments they who heard, entreated that no more should be spoken to them ; for they could not bear that which was commanded ; and so terrible was the revelation, that even Moses said, I exceedingly fear and tremble.

11 But ye have come to Mount

Zion, the city of the living God, the heavenly Jerusalem ; and to myriads of angels, who are the general assembly and congregation of those enrolled in heaven as the first-born ; and to God the Judge of all ; and to the spirits of righteous men made perfect ; and to Jesus the mediator of a new covenant ; and to a sprinkling with that blood which speaketh something better than the blood of Abel.

12 So, then, see to it that ye refuse not him who is speaking ; for if they did not escape, who refused him who spake his will on earth, much more shall not we, if we turn away from him who is speaking from heaven ; whose voice then shook the earth ; but now, as he hath said, Once more will I shake, not the earth only, but also the heavens.

13 Wherefore, as we are receiving a kingdom which cannot be shaken, let us have grace, whereby we may serve God acceptably, with reverence and with godly fear.

SELECTION VI.

Various precepts of fraternity and love.

LET brotherly love continue ; do not forget to entertain strangers, for thereby some have entertained angels unawares.

2 Remember those in bonds, as bound with them ; those in distress, as being yourselves also in distress.

3 Let marriage in all respects be honored and undefiled ; but fornicators and adulterers God will judge.

4 Let your disposition be without covetousness, and be content with what ye have ; for he hath said, I will never leave thee, nor forsake thee.

5 With boldness let us say, The

Lord is my helper, I will not fear. What can man do to me ?

6 Remember your leaders, who communicate to you the word of God ; and considering well the end of their manner of life, be obedient to their faith.

7 Jesus Christ is yesterday and today and for ever the same ; therefore be not carried aside with various and strange teachings ; for it is good that the heart be established with grace, not with ordinances, in which those who walked were not profited.

8 Here we have no abiding city, but are seeking that which is to come.

9 Therefore, through him, let us offer up a sacrifice of praise to God continually, that is, the fruit of lips giving thanks to his name.

10 But works of kindness and liberality forget not ; for with *such* sacrifices God is well pleased.

11 Obey your leaders, and submit yourselves to them ; for they keep watch in behalf of your souls, as those who must give an account ; that they may do this with joy, and not with grief.

12 Pray for us ; for we are persuaded that we have a good conscience, desiring in all things to conduct ourselves well.

13 Now may the God of peace, who, through the blood of an everlasting covenant, brought up from the dead the great Shepherd of the sheep, even our Master Jesus, make you perfect in every good work, to do his will ; accomplishing in you, through Christ Jesus, that which is well-pleasing in his sight.

14 To whom be glory for ever and ever. Amen.

15 Grace be with you all. Amen.

THE LETTER OF JAMES.

SELECTION I.

Though temptations to evil proceed from the lusts of the body, and not from God, yet if resisted and overcome they will result in greater tranquillity and in a higher perfection of character.

JAMES, a servant of God and of Jesus Christ the Master, to the twelve tribes which are scattered abroad, greeting.

2 Count it all joy, my brethren, when ye fall into various temptations; knowing that the trying of your faith worketh endurance.

3 But let endurance have a perfect work, that ye may be complete and entire, lacking nothing.

4 If any one of you is deficient in wisdom, let him seek it from God, who bestoweth upon all liberally, and upbraideth not; and it will be given him.

5 But let him seek in faith, nothing doubting; for he that doubteth is like a wave of the sea driven by the wind and tossed; let not that man think that he shall obtain any thing from the Lord,—a double-minded man, unstable in all his ways.

6 Let the brother of low degree glory when he is exalted, but the rich, when he is humiliated; for as the flower of the grass *his riches* shall pass away; the sun rose with its burning heat, and withered the grass, and its flower fell off, and the beauty of its appearance perished; so also will the rich man wither and fade in his ways.

7 Blessed is the man that endur-

eth temptation; for when he is approved, he will receive the crown of life, which He promised to them that love him.

8 Let no one, when he is tempted, say, I am tempted by God; for God cannot be tempted with evil, and he tempteth no one; every one is tempted, when by his own lust he is enticed and led away; then lust, having conceived, bringeth forth transgression; and transgression, when completed, bringeth forth death.

9 Do not err, my beloved brethren; every good gift and every perfect gift is from above, coming down from the Father of lights, with whom is no change, nor shadow of turning.

10 Of his own free will he begot us through the word of truth, that we might be a kind of firstfruits in his spiritual creation; therefore, let every one be swift to hear, but slow to speak, and slow to wrath; for the wrath of man worketh not the righteousness of God; also, put off all filthiness, and wicked excess, and receive with meekness the implanted word, which is able to save your souls.

11 Be doers of the word, and not hearers only, deceiving yourselves, for if any one is a hearer of the word, and not a doer, he is like a man beholding his natural face in a glass; for he beholds himself, and goes away, and immediately forgets what manner of man he was.

12 But he who looks into the per-

fect law of liberty, and remains there, being not a forgetful hearer, but a doer of the word, this man will be blessed in his deeds.

13 If any one thinks that he is religious, and bridles not his tongue, he deceives his own heart, and his religion is vain.

14 Pure religion and undefiled before God, the Father, is this : To visit the fatherless and widows in their affliction, and to keep one's self unspotted from the world.

SELECTION II.

Respect of persons on account of their material possessions rebuked; also the boasting of faith when the life is not devout.

MY brethren, hold not the faith of our glorious Master, Jesus Christ, with respect of persons; for if there come into your assembly a man with a gold ring, in splendid apparel, and there come in also a poor man in vile raiment, and ye have respect to him that weareth the splendid apparel, and say, Sit thou here in a good place, and say to the poor man, Stand thou there, or, Sit under my footstool, are ye not then partial among yourselves, and with evil thoughts have not ye become judges?

2 Hearken, my beloved brethren. Did not God choose the poor of this world to become rich in faith, and heirs of the kingdom which he promised to them that love him? Will ye then despise the poor man?

3 Is it not the rich who oppress you? Is it not they who drag you before the judgment-seats? Is it not

they who blaspheme the worthy name by which ye are called?

4 If indeed ye fulfil the royal law, according to the scripture, "Thou shalt love thy neighbor as thyself," ye do well; but if ye have respect to persons, ye commit a wrong, and are convicted by the law as transgressors.

5 Whoever shall keep the whole law, with the exception of one part, which he violates, he violates all; because he who said, Do not commit adultery, also said, Do not kill. So then if thou commit no adultery, yet if thou kill, hast thou not become a violator of the law?

6 So speak, and so do, as they that shall be judged by the law of liberty: to him that showed no mercy, judgment shall be without mercy; for mercy is glorified as superior to judgment.

7 What doth it profit, my brethren, if any one say that he hath faith, and have not works? Can his faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say to them, Depart in peace, be warmed and be filled, notwithstanding ye give them not the things needful for the body, what doth it profit? So also faith, if it hath not works, is dead in itself.

8 Yea, we may speak thus, Hast thou faith? I have works; show me thy faith without works, and I will show thee my faith by my works. Dost thou reply, I believe that God is one; thou doest well; the demons also believe, and tremble.

9 Know then, O vain man . that faith without works is dead; even

as body without spirit is dead, so also is faith without works.

SELECTION III.

How the tongue is an index of the heart; so that pure speech indicates inward purity; while uncharitable, deceitful, and impure words indicate that there is a fountain of bitterness within.

MY brethren, do not all seek to be masters, knowing that thus ye shall be brought into great confusion; for where there are many masters, all are offended.

2 Now if any one offend not in his speech, the same is a perfect man, able to bridle the whole body also; even as when we put the bits into the horses' mouths, that they may obey us, we turn about also their whole body.

3 Behold also the ships, which, though they are so great, and driven by fierce winds, are yet turned about with a very small rudder, whithersoever the steersman chooseth; even so is the tongue a little member but capable of great things.

4 Behold, how great a conflagration a little fire kindleth! So is the tongue; it is a fire, a world of iniquity; among our members it is that which defileth the whole body, and setteth on fire the wheel of life, and is itself set on fire by hell.

5 Every kind of beasts and of birds, of creeping things and things in the sea, is tamed and hath been tamed by mankind; but the tongue can no man tame; it is a restless evil, full of deadly poison.

6 Therewith bless we the Lord and Father, and therewith curse we men, who have been made after the

likeness of God; so it is that, out of the same mouth, proceed blessing and cursing. Brethren, these things ought not so to be.

7 Doth a fountain from the same opening send forth sweet water and bitter? Can a fig-tree, my brethren, bear olives? Can a vine bear figs? Can salt water yield fresh?

8 Who among you is wise and endued with knowledge? let him show out of a good course of conduct his works in the meekness of wisdom.

9 But if ye have bitter rivalry and strife in your hearts, boast not, and do not lie against the truth; for such wisdom is not that which descendeth from above, but is earthly, sensual, devilish; and where such rivalry and strife are, there are confusion and every evil work.

10 But the wisdom which descendeth from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, without hypocrisy.

11 Now, by those who seek peace, the fruit of righteousness is sown in peace; but rivalry and contentions among you, whence come they? Come they not hence even from the lusts that are at war in your members?

12 Ye lust, and have not; ye destroy, and earnestly covet, but do not obtain; ye strive and struggle, yet receive not, because ye ask not; or, if ye ask, ye ask amiss, that ye may consume that *which ye ask for* upon your lusts; therefore ye receive nothing.

13 Do ye not know that worldly lusts are at enmity with God? who-

ever therefore chooseth the lusts of the world, becometh God's enemy.

14 Submit yourselves then to God; resist evil, and it will depart from you; draw nigh to God, and he will draw nigh to you.

15 Ye transgressors cleanse your hands, and purify your hearts ye double-minded; be afflicted for your transgressions, and mourn, and weep; let your laughter be turned into mourning, and your joy into heaviness; thus humble yourselves in the sight of the Lord, and he will exalt you.

16 Brethren, speak not against one another; for he that speaketh against his brother, or judgeth his brother, speaketh against the law, and judgeth the law; but if thou judge the law, thou art not a doer of the law, but a judge.

17 One is the Lawgiver and Judge, even He who is able to save, and to destroy; but who art thou, that judgest thy neighbor?

18 Therefore to him that knoweth how to do good, and doeth it not, to him this is transgression.

SELECTION IV.

The foolish think only of the profits and pleasures of this life; but the wise live with reference to immortality, and labor chiefly for enduring acquisitions.

COME now, ye that say, To-day and to-morrow we will go into such a city, and spend a year there in traffic, and so acquire wealth; instead of saying, If the Lord will, we shall live and do this and that.

2 So it is that ye glory in your projects; but all such glorying is vain; because ye know not what will

be on the morrow: for what is your life? It is even as a vapor that appeareth for a little time, and then vanisheth away.

3 Ye rich men, come now, weep and bewail the miseries that are coming upon you; for your riches are corrupted, your garments are become moth-eaten, your gold and silver are rusted, and the rust of it will be a witness against you, and will eat your flesh as fire; because ye have heaped up earthly treasures as your last good.

4 Behold the reward of the laborers who reaped your fields, which ye fraudulently kept back, now crieth out against you; and the cries of those who reaped have entered into the ears of the Lord of hosts.

5 Ye have lived in luxury on the earth, and have been given to pleasure; ye have pampered your hearts as in a day of slaughter; ye have condemned, ye have consumed the just man, and he did not resist you.

6 But, brethren, be ye patient, until the presence of the Lord; even as the husbandman waiteth for the precious fruit of the earth, and is patient about it, until it hath received the early and latter rain, so be ye also patient, and fortify your courage; for the presence of the Lord draweth nigh.

7 Behold, the Judge standeth at the door. Brethren, judge not each other, that ye be not judged.

8 Take the prophets, who spake in the name of the Lord, for an example of affliction, and of patience; those who endured, we count happy.

9 Ye also have heard of the patience of Job, and know from his ex-

ample, that, in the end, the Lord is very pitiful, and of tender mercy.

10 But above all things, my brethren, avoid profanity; do not swear, either by heaven, or by the earth, or by any other oath; but let your yea be yea, and your nay, nay; so shall ye not fall into condemnation.

11 Is any among you afflicted? let him pray. Is any cheerful? let him sing praise. Is any sick among you? let him call to him the elders of the congregation, and let them pray for him, administering to him remedies in the name of the Lord.

12 The prayer of faith will save the

sick, and the Lord will raise him up; and if he have committed offences, they shall be forgiven him.

13 Confess your faults to one another, and pray for one another, that ye may be forgiven; for the earnest prayer of a righteous man availeth much.

14 Brethren, if any one among you be led astray from the truth, and one turn him back, let him know that he who turneth a transgressor from the error of his way will preserve a soul from death, and cover a multitude of transgressions.

THE LETTERS OF PETER.

SELECTION I.

The new faith and hope of the gospel having been received, those who have received it should thereby be brought into a new life of purity and of consecration to God.

BLESSED be God, the Father of Jesus Christ our Master, who, according to his abundant mercy, begot us again into a living hope through the reappearance of Jesus Christ from the dead; to an inheritance imperishable, and undefiled, and unfading, reserved in the heavens for us, who are guarded by the power of God through faith unto a salvation ready to be revealed in these latter times.

2 Herein we greatly rejoice, (though now for a short time, if need be, made sorrowful by manifold trials,) that the proof of your faith, much more precious than gold which perisheth, but

is tried with fire, may be found unto praise and glory and honor at the manifestation of Jesus Christ.

3 Whom, having not seen, ye love; in whom, though now you see him not, yet believing, ye rejoice with joy unspeakable and full of glory, receiving the end of your faith, even the salvation of your souls.

4 Concerning which salvation the prophets, who prophesied of the grace which was to come, sought earnestly and searched earnestly; searching what or what manner of time the Messianic spirit which was in them signified, when it testified beforehand the sufferings to come upon the Messiah, and the glories that were to follow.

5 To which prophets it was revealed that not to themselves, but to future ages, they were ministering the things which now have been an-

nounced by them that have brought to you the gospel by the Holy Spirit sent forth from heaven; which things angels desire to look into.

6 Wherefore gird up the loins of your mind, be sober, and hope undoubtingly for the grace that is to be brought to you at the manifestation of Jesus Christ; as children of obedience, not conforming yourselves to the former lusts of your ignorance; but as he who called you is holy, be ye also holy in all your conduct; for it is written, Ye shall be holy, for I am holy.

7 And if ye call him Father, who, without respect of persons, judgeth according to each one's work, pass the time of your sojourning here in reverence; knowing that not with perishable things, silver or gold, were ye redeemed from your vain manner of life received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot.

8 Who indeed was foreknown before the foundation of the world, but manifested in these last times for you, who through him have faith in God, who raised him from the dead and gave him glory; so that your faith and hope are in God.

9 Seeing ye have purified your souls in obeying the truth unto unfeigned brotherly love, love one another from the heart, fervently; being born again, not of perishable seed, but of imperishable, through the word of God, which liveth and abideth.

10 Because, All flesh is as grass, and all its glory as the flower of grass; the grass withereth, and its flower falleth off; but the word of

the Lord abideth for ever; and this is the word which was preached to you.

11 Laying aside therefore all malice, and all guile, and hypocrisies, and envies, and all slander, as newborn babes, desire the spiritual pure milk, that ye may grow thereby to salvation; if indeed ye have tasted that the Lord is gracious.

12 To whom coming, as to a living stone, rejected indeed by men, but in the sight of God chosen to be honored: be ye yourselves also, as living stones, built into a spiritual house; built into a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ.

13 It is written in the scriptures: Behold, I lay in Zion a chief cornerstone, chosen, honored; and he that believeth in him shall not be put to shame.

14 To you therefore who believe, is the honor revealed; but to the disobedient, *he is* the stone which the builders rejected, and a stone of stumbling, a rock of offence.

15 But ye are a chosen generation, a royal priesthood, a holy nation, a people for a possession, that ye may show forth the praises of him who called you out of darkness into his wonderful light; who once were not a people, but now are the people of God; who once had not obtained mercy, but now have obtained mercy.

SELECTION II.

Various precepts with regard to that pure and peaceable conduct of life which is proper for those who consider themselves the children of God.

BELoved, I exhort you, as sojourners and strangers, to ab-

stain from fleshly lusts, which war against the soul ; having your manner of life among the Gentiles honorable ; that, whereas they now speak against you as evil-doers, they may by your good works, which they behold, glorify God in the day of visitation.

2 Submit yourselves therefore to every human institution for the Lord's sake ; whether to the ruler as supreme, or to governors, as being appointed by him for the punishment of evil-doers, and the praise of those who do well.

3 For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men ; as free, and not using your freedom for a cloak of wickedness, but as servants of God.

4 Respect all men ; love the brotherhood ; reverence God ; honor the ruler.

5 Servants, be subject to your masters with all respect, not only to the good and considerate, but also to the perverse ; for this is acceptable, if any one on account of a sense of duty to God endureth hardships, suffering wrongfully.

6 And what glory is it, if, when for your faults ye are punished, ye shall take it patiently ? but if, when ye do well, and suffer for it, ye take it patiently, that is glory ; and that is acceptable with God.

7 For to this ye were called ; because even Christ suffered for us, leaving us an example, that we should follow his steps ; who committed no wrong, neither was guile found in his mouth ; who, when he was reviled, reviled not again ; when

he suffered did not threaten, but committed himself to him that judgeth righteously ; who himself suffered on account of our transgressions in his own body on the cross, that we also might die to our transgressions, and live to righteousness.

8 And with his stripes ye were healed. For ye were going astray like sheep ; but now have ye returned to the Shepherd and Bishop of your souls.

9 In like manner, ye wives, be in subjection to your husbands ; that even those who obey not the word, may, without the word, be won, when they behold your chaste behavior coupled with reverence. Whose adorning, let it not be the outward adornment of braiding the hair, and of wearing golden ornaments, or of putting on apparel ; but the hidden adornment of the heart, in that which is imperishable, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

10 Dwell likewise, O husband, with thy wife according to knowledge, as with the weaker vessel, giving her honor as being heir with thee of the grace of life ; to the end that your expectations be not in vain.

11 Finally, be all of one mind, have fellow-feeling, love as brethren, be compassionate, be humble ; not rendering evil for evil, or railing for railing ; but, on the contrary, blessing the evil-doer ; because for this end ye were called, that ye might inherit blessing.

12 He that would love life, and see good days, let him refrain his tongue from evil, and his lips from speaking guile; let him turn away from evil, and do good; let him seek peace, and pursue it; for the eyes of the Lord are upon the righteous, and his ears are toward their supplication; but the face of the Lord is turned away from those who do evil.

13 Who is he that shall harm you, if ye are followers of that which is good? If ye suffer for righteousness' sake, happy are ye; therefore be not afraid at their terrors, nor alarmed.

14 Sanctify in your hearts Christ as your master; and so be ready always to give, in reply to every one that asketh you, a reason for the hope that is in you; but give it with meekness and reverence, having a good conscience, so that wherein ye are evil spoken of, they may be ashamed that falsely accuse your good conduct in Christ.

15 For it is good, if it be the will of God, that ye suffer for well-doing, not for evil-doing; even as Christ also once suffered for transgressions, the righteous one for the unrighteous, that he might bring us to God, being put to death in the flesh, but made alive in the spirit.

16 Christ then having suffered in the flesh, do ye also strengthen yourselves with the same experience. For he that suffereth in the flesh ceaseth from sin; so do ye no longer live the remaining time in the flesh after the lusts of men, but after the will of God.

17 Sufficient is the time past to

have wrought the will of the Gentiles, when ye walked in lasciviousness, lusts, excess of wine, revellings, carousings, and abominable idolatries; and now are they astonished that ye run no longer with them into the same excess of riot; therefore they speak evil of you; but they shall give account to him that is ready to judge the living and the dead.

18 For to this end was the gospel preached also to those who were dead in transgressions, that they might indeed be condemned according to men in the flesh, and might be made alive according to God in the spirit.

19 But the end of all things is at hand; be ye therefore sober, and watch unto prayer; above all things, have fervent love among yourselves; for love covereth a multitude of errors.

20 Be hospitable to one another without grudging; according as each one hath received, let him minister of the same to others, so shall ye be good stewards of the manifold grace of God.

21 If any one speak, let him speak as uttering the oracles of God; if any minister, let him do it as from the ability which God giveth; that in all things through Jesus Christ, glory may be given to God, to whom be the praise and the dominion for ever and ever. Amen.

SELECTION III.

Continuation of moral and devout precepts.

BELOVED, be not surprised at the fiery trial which is taking place

among you to prove you, as though a strange thing were befalling you ; but, in so far as ye share in Christ's sufferings, rejoice ; that also at the manifestation of his glory ye may rejoice with exceeding joy.

2 If ye are reproached for the name of Christ, happy are ye ; for the Spirit of glory and of God resteth upon you ; but let none of you suffer as a murderer, or a thief, or an evildoer, or as a busybody in other men's matters.

3 If as a Christian any man suffer, let him not be ashamed, but let him glorify God on this account ; for the time is come for judgment to begin at the house of God ; but if it begin with us, what will be the end of those who obey not the gospel of God ? If the righteous scarcely is saved, where shall the ungodly and the sinner appear ?

4 Wherefore let those who suffer according to the will of God commit the keeping of their souls to him in well-doing, as to a faithful Creator.

5 The elders among you, I, who am also a fellow-elder and a witness of the sufferings of Christ, who am also a sharer in the glory that is to be revealed, even I exhort you tend the flock of God which is among you, overseeing it, not by constraint, but willingly ; not for base gain, but with ready mind ; not as lording it over your allotted charge, but being examples to the flock ; and when the chief Shepherd shall appear, ye will receive the crown of glory that fadeth not away.

6 In like manner, ye younger men, submit yourselves to the elder ; and all of you be clothed with hu-

mility toward each other ; for God resisteth the proud, but giveth grace to the humble.

7 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time ; casting all your care upon him, because he careth for you.

8 Be sober, be watchful ; your adversary, the evil one, as a roaring lion, walketh about, seeking whom he may devour ; whom resist, steadfast in the faith, knowing that the same sufferings are being accomplished in your brethren in the world.

9 But the God of all grace, who called you to his everlasting glory in Christ Jesus, will, after ye have suffered a while, himself make you perfect, establish, strengthen, settle you. To him be the dominion for ever. Amen.

10 Inasmuch as Divine power hath given to us all things that pertain to life and godliness, through the knowledge of him who called us by his own glory and goodness ; through which also he hath given us exceedingly great and precious promises, that by these we may become partakers of the Divine nature, having escaped from the corruption that is in the world through lust ;—

11 Even for this very reason, giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge self-control, and to self-control endurance, and to endurance godliness, and to godliness brotherly kindness, and to brotherly kindness love.

12 If these things are in you and abound, they will make you neither

inactive nor unfruitful in gaining the full knowledge of Jesus Christ our Master ; but he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old iniquities.

13 Wherefore brethren give diligence to make your calling and election sure ; if ye do these things, ye will never fall ; for in this way the entrance will be richly furnished you into the everlasting kingdom of Jesus Christ our Master and Saviour.

14 Wherefore, beloved, seeing that ye look for these things, be diligent that ye may be found without

spot and blameless before him in peace.

15 But forget not, beloved, this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not tardy concerning his promise, as some men count tardiness ; but is long-suffering toward you, not willing that any should perish, but that all should come to repentance.

16 Seeing that all these things are thus to be dissolved, what manner of persons ought ye to be in holy conduct and godliness, looking for and hastening the coming of the day of God !

THE LETTERS OF JOHN.

SELECTION I.

If we are brethren of Christ and children of God, the life, light, and righteousness of Christ and of God will also be in us.

THAT which was from the first, which we have heard, which we have seen with our eyes, which we looked upon, and our hands handled, concerning the word of life,—and the life was manifested, and we have seen it, and bear witness, and announce to you the everlasting life, which was with the Father, and was manifested to us,—that which we have seen and heard we announce to you, that ye also may have fellowship with us ; and truly our fellowship is with the Father, and with his son Jesus Christ.

2 These things we write to you, that your joy may be full.

3 And this is the message which we have heard from him, and announce to you, that God is light, and in him is no darkness at all.

4 If we walk in the darkness, and say that we have fellowship with him, we speak not the truth ; but if we walk in the light, as he is in the light, then we have fellowship one with another, and the blood of Jesus his son will cleanse us from all our transgressions.

5 If we say that we have no transgressions, we deceive ourselves, and the truth is not in us ; but if we confess our transgressions, he is faithful and righteous to forgive us, and to cleanse us from all unrighteousness.

6 My children, these things I write to you, that ye may not transgress ; if any one have transgressed, we have a helper with the Father,

Jesus Christ the righteous: and he is a propitiation for our transgressions; and not for ours only, but also for the whole world.

7 Hereby we are assured that we know him, if we keep his commandments; he that saith, I know him, and keepeth not his commandments, deceiveth himself, and the truth is not in him.

8 But whoever keepeth his word, truly in him is the love of God perfected; and hereby we know that we are in him. Therefore he that saith he abideth in him ought himself also to walk, even as Jesus walked.

9 Beloved, I have written no new commandment to you, but an old commandment, which ye have had from the beginning; the old commandment is the word which ye have already heard; but a new commandment I will write to you, even of things which are true in him, and in you; because the darkness is passing away, and the true light is now beginning to shine.

10 He that saith he is in the light, and hateth his brother, is in the darkness until now; he that loveth his brother abideth in the light, and there is no occasion of stumbling in him; but he that hateth his brother is in the darkness, and walketh in the darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes.

11 I write to you, my children, because your transgressions have been forgiven you for his name's sake; I write to you, fathers, because ye know him that was from the beginning; I write to you, young

men, because ye have overcome the evil one.

12 I have written to you, my children, because ye know the Father; I have written to you, fathers, because ye know him that was from the beginning; I have written to you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the evil one.

13 Love not the world, nor the things in the world; if any one loveth the world, the love of the Father is not in him: because such things as the lust of the flesh, and the lust of the eyes, and the pride of life, are not of the Father, but are worldly.

14 The world is passing away, and the lust thereof; but he that doeth the will of God abideth for ever.

15 Behold what manner of love the Father hath bestowed upon us, that we should be called children of God! For this cause the world knoweth us not, because it knew him not.

16 Beloved, now are we children of God, and it hath not yet been manifested what we shall be, but we know that, when it shall be manifested, we shall be like him; because we shall see him as he is.

17 And every one that hath this hope purifieth himself, even as God himself is pure; for whoever committeth sin transgresseth thereby the law; for sin is a transgression of the law.

18 And ye know him, even Jesus, that was manifested to take away transgressions, that in him was no

transgression. Whoever abideth in him transgresseth not; whoever transgresseth hath not seen him, nor known him.

19 My children, let no one deceive you; he that doeth righteousness is righteous, even as he is righteous; but he that transgresseth is of the evil one, who hath transgressed from the beginning. For this purpose the son of God was manifested, that he might destroy the works of the evil one.

20 Whoever hath been born of God doth not live in transgression, because the seed abideth in him; he cannot live in transgression, because he hath been born of God. In this are manifested the children of God and the children of the evil one; whoever doeth not righteousness, and loveth not his brother is not of God.

21 This is the message that ye have heard from the beginning, that we should love one another; not as Cain, who was of the evil one, and slew his brother. And wherefore did he slay him? Because his own works were evil, and his brother's righteous.

22 Wonder not, brethren, if the world hateth you. We know that we have passed out of death into life, because we love the brethren; he that loveth not abideth in death.

SELECTION II.

Love the evidence of discipleship to Christ, and of sonship to God.

HEREIN we behold love, even in him who laid down his life for us; we in like manner ought to lay down our lives for the brethren,

But whoever hath this world's goods, and seeth his brother having need, and shutteth up his compassion from him, how dwelleth the love of God in him?

2 My children, let us not love in words, nor in tongue, but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him; because if our heart condemn us, God is greater than our heart, and knoweth all things.

3 Beloved, if our heart condemn us not, we have confidence toward God; and whatever we ask, we receive of him, because we keep his commandments, and do the things that are pleasing in his sight.

4 And this is his commandment, that, believing in the name of his son, Jesus Christ, we should love one another, even as Jesus also commanded us. He that keepeth his commandments, abideth in him, and he also in him; and hereby we know that he abideth in us, by the Spirit, which he gave us.

5 Believe not every spirit, beloved, but prove the spirits, whether they are of God; because many false prophets have gone forth into the world. Hereby ye may know the Spirit of God: Every spirit that acknowledgeth that Jesus Christ hath come in the flesh, is of God; and every spirit that doth not acknowledge Jesus, is not of God, but is that spirit of Antichrist, which ye have heard is to come; and even now it is already in the world.

6 Ye are of God, my children, and have overcome the world, because greater is he that is in you, than he that is in the world.

7 Beloved, let us love one another; for love is from God, and every one that loveth hath been born of God, and knoweth God; he that loveth not hath not known God; for God is love.

8 In this was manifested the love of God in regard to us, that God sent his only begotten son into the world, that we through him might live; not because we loved God, but because he loved us, did he send his son to be a propitiation for our transgressions.

9 Beloved, if God so loved us, we also ought to love one another. No one hath ever seen God; but if we love one another, God dwelleth in us, and his love is perfected in us.

10 Hereby we know that we dwell in him, and he in us, because he hath given us of his Spirit. We have seen and bear witness, that the Father hath sent the son, to be the Saviour of the world; whoever acknowledgeth that Jesus is son of

God, God dwelleth in him, and he in God.

11 And we have known and believed the love that God hath in regard to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

12 Herein hath love been perfect-ed with us, that we have no fear for the day of judgment; because as He is love, so do we live in this world without fear. There is no fear in love, but perfect love casteth out fear; because fear hath torment; and he that feareth is not made perfect in love.

13 We love Him, because He first loved us.

14 If any one saith, I love God, and hateth his brother, he is a liar; for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen? And this instruction we have from Jesus, that he who loveth God loveth also his brother.

THE REVELATION.

SELECTION I.

The message to the seven churches.

I AM the Alpha and the Omega saith the Lord God, he who is and who was, and who is to come, the Almighty.

2 I, John, your brother, and companion in the affliction and kingdom and endurance of Jesus, was in the isle that is called Patmos, on account of the word of God, and the testimony of Jesus. I was in the Spirit on the Lord's day, and I heard be-

hind me a loud voice, as of a trumpet, saying: What thou seest, write in a book, and send it to the seven churches; to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.

3 To the messenger of the church in Ephesus write: I know thy works, and thy labor, and thy endurance, and that thou canst not bear evil men; for thou didst try those who say they are apostles, and are not, and didst find them false; and thou hast en-

durance, and hast borne on account of my name, and hast not become weary. But I have this against thee, that thou hast left thy first love. Remember, therefore, whence thou hast fallen, and repent, and do the first works ; or else I will come to thee, and will remove thy candlestick out of its place, unless thou repent. He that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh I will give to eat of the tree of life, which is in the paradise of God.

4 And to the messenger of the church in Smyrna write : I know thy affliction and poverty, (but thou art rich,) and the blasphemy of those who profess to be Jews when they are not, but are a synagogue of Satan. Fear not the things which thou art about to suffer ; for now, behold, the evil one is about to cast some of you into prison, that ye may be tried ; and ye will have tribulation, but be thou faithful unto death, and I will give thee the crown of life. He that hath an ear let him hear what the Spirit saith to the churches. He that overcometh shall not be hurt by the second death.

5 And to the messenger of the church in Pergamos write : I know where thou dwellest, where the throne of Satan is ; and thou holdest fast my name, and hast not denied my faith. But I have a few things against thee ; thou hast among thee them that hold the teaching of Balalaam, who taught Balak to put a stumbling-block in the way of the sons of Israel, and to eat the sacrifices of idols, and to commit fornication. Repent therefore ; or else I

will come to thee quickly, and will make war with them with the sword of my mouth. He that hath an ear let him hear what the Spirit saith to the churches. To him that overcometh, I will give of the hidden manna, and will give him a white stone, and on the stone a new name written, which no one knoweth but he that receiveth it.

6 And to the messenger of the church in Thyatira write : I know thy works, and love, and faith, and service, and thy endurance, and that thy last works are more than the first. But I have this against thee, that thou sufferest Jezebel to continue as thy wife ; for she calleth herself a prophetess, and teacheth and seduceth my servants to commit fornication, and to eat the sacrifices of idols. And I gave her time to repent, but she will not repent of her fornication ; therefore, behold, I will cast her and those who together with her commit adultery into great distress, unless they repent of their deeds ; and all the churches shall know that I am he who searcheth the reins and hearts ; and I will give to every one of you according to your works. But to the rest of you who are in Thyatira, as many as have not this evil teaching, and have not known "the depths" of Satan, of which I speak, upon you I place no other burden ; but that which ye have, hold fast till I come. He that hath an ear, let him hear what the Spirit saith to the churches.

7 And to the messenger of the church in Sardis write : I know thy works, that thou hast a name that thou livest, and art dead. Be watch-

ful, and strengthen the remaining things, that are ready to die; for I have not found thy works perfect before my God. Remember, therefore, how thou hast received and heard, and keep those things and repent; but if thou shalt not watch, I will come as a thief, and thou shalt not know at what hour I will come upon thee. But thou hast a few names in Sardis which have not defiled their garments; and they shall walk with me in white, for they are worthy. He that overcometh, the same shall be clothed in white garments; and I will not blot out his name from the book of life, and I will acknowledge his name before my Father, and before his angels. He that hath an ear, let him hear what the Spirit saith to the churches.

8 And to the messenger of the church in Philadelphia write: I know thy works; behold, I have set before thee an open door, which no one can shut; for thou hadst but little power, and yet hast kept my word, and hast not denied my name. Because thou hast kept my injunction of endurance, I also will keep thee in the hour of temptation, which is about to come upon the whole world, to try those who dwell upon the earth. I come quickly; hold fast that which thou hast, that no one may take thy crown. He that hath an ear, let him hear what the Spirit saith to the churches.

9 And to the messenger of the church in Laodicea write: I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then, because thou art lukewarm, and neither hot nor cold,

I am about to spue thee out of my mouth. Thou sayest, I am rich, and have gotten wealth, and have need of nothing, and knowest not that thou art wretched, and pitiable, and poor, and blind, and naked; I advise thee to buy of me gold refined by fire, that thou mayest be rich; and white garments, that thou mayest be clothed, and that the shame of thy nakedness may not be made manifest; and eye-salve to anoint thine eyes, that thou mayest see. As many as I love, I rebuke and chasten. Be zealous therefore, and repent. Behold, I stand at the door, and knock; if any one hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. He that overcometh, I will give to him to sit with me on my throne, even as I also overcame, and sat down with my Father on his throne. He that hath an ear, let him hear what the Spirit saith to the churches.

SELECTION II.

A vision of the blessedness of those who, by lives of purity and self-sacrifice, have become worthy to receive the final approbation of God.

After these things I saw, and lo! a great multitude, which no one could number, out of every nation and all tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes, and palms in their hands; and they cry with a loud voice, saying, Salvation is unto God, who sitteth upon the throne, and unto the Lamb.

2 And all the messengers were standing around the throne and the

elders, (and the four living creatures,) and they fell before the throne on their faces, and worshipped God, saying, Amen; the blessing, and the glory, and the wisdom, and the thanksgiving, and the honor, and the power, and the might, be to our God, for ever and ever.

3 And one of the elders answered, saying to me, These who are clothed in the white robes, who are they, and whence came they? And I said to him, My lord, thou knowest. And he said to me, These are they who came out of the great tribulation, who washed their robes and made them white in the blood of the Lamb; therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne will make his abode with them. They shall hunger no more, nor thirst any more; neither shall the sun fall upon them, nor any burning heat; for the Lamb who is in the midst before the throne, is a shepherd to them, and leadeth them to the fountains of the waters of life; and God will wipe away every tear from their eyes.

4 And I heard a voice from heaven, as the voice of many waters, and as the voice of loud thunder; and the voice which I heard was as that of harpers, harping with their harps; and they sang a new song before the throne (and before the four living creatures) and the elders; and no one was able to learn the song but the hundred and forty-four thousand, who were redeemed from the earth.

5 These are they who follow the Lamb wherever he goeth; who were redeemed from among men, a first-

fruits to God and to the Lamb; in their mouth was found no falsehood, and they are without fault.

6 And I saw another messenger flying in mid-heaven, having an everlasting message of good tidings to proclaim to those who dwell on the earth, and to every nation, and tribe, and tongue, and people; saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made the heaven, and the earth, and sea, and fountains of waters.

7 And I heard a voice from heaven, saying, Write, Blessed are the dead who die in the Lord from henceforth. Yea, saith the Spirit, that they shall rest from their labors; and their works do follow them.

8 And I saw, and lo! a white cloud, and upon the cloud one sat like to a son of man, having on his head a golden crown, and in his hand a sharp sickle; and another angel came out of the temple, crying with a loud voice to him who sat on the cloud, Thrust in thy sickle, and reap, for the time to reap is come, because the harvest of the earth is ripe. And he who sat on the cloud thrust in his sickle upon the earth; and the earth was reaped.

9 And I saw as it were a sea of glass mingled with fire, and those who had gained the victory over the beast, and over his image, and over the number of his name, standing at the sea of glass, having harps of God.

10 And they sing the song of Moses the servant of God, and the song of the Lamb, saying: Great and marvellous are thy works, Lord

God Almighty ; just and true are thy ways, thou King of the nations ; who shall not fear, O Lord, and glorify thy name ? for thou only art holy ; for all nations shall come and worship before thee, because thy judgments are made manifest.

11 After these things I heard as it were a loud voice of a great multitude in heaven, saying, Hallelujah ! The salvation, and the glory, and the power, belong to our God ; for true and righteous are his judgments. And a second time they said, Hallelujah !

12 And a voice came forth from the throne, saying, Praise our God, all ye his servants, and ye that fear him, the small and the great.

13 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Hallelujah ! for the Lord our God the Almighty reigneth. Let us rejoice and exult, and we will give him the glory ; for the marriage of the Lamb is come, and his wife hath made herself ready ; and it was given to her that she should be clothed in fine linen, shining and pure ; and the fine linen is the righteousness of the saints.

14 And he saith to me, Write, Blessed are they who are called to the marriage-supper of the Lamb. And he saith to me, These are the true words of God.

15 And I fell at his feet to worship him ; and he saith to me, See thou do it not ; I am a fellow-servant of thee, and of thy brethren who maintain the testimony of Jesus ; worship God, for the testimony of Jesus is the spirit of prophecy.

SELECTION III.

A vision of the heavenly city and of those who shall be counted worthy to dwell in it.

1 AND I saw a new heaven and a new earth ; for the first heaven and the first earth had passed away, and the sea was no more.

2 And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

3 And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they will be his people, and God himself will be with them, their God ; and God will wipe away every tear from their eyes, and death shall be no more, neither shall mourning, nor crying, nor pain be any more ; for the former things are passed away.

4 And he that sat upon the throne said, Behold, I make all things new.

5 And he saith, Write ; for these words are faithful and true. I am the Alpha and the Omega, the beginning and the end. To him that thirsteth I will give of the fountain of the water of life freely. He that overcometh shall inherit these things, and I will be his God, and he shall be my son. But the cowardly, and unbelieving, and the polluted with abominations, and murderer, and fornicators, and sorcerers, and idolaters, and all the liars, shall have their part in the lake which burneth with fire and brimstone ; which is the second death.

6 And there came one of the seven messengers, and talked with me, saying, Come hither ; I will

show thee the bride, the wife of the Lamb.

7 And he carried me away in the Spirit to a great and high mountain, and showed me the holy city, Jerusalem, coming down out of heaven from God, having the glory of God ; her light was like to a most precious stone, as it were a jasper stone, clear as crystal ; having a wall great and high ; having twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the sons of Israel. On the east, three gates ; and on the north, three gates ; and on the south, three gates ; and on the west, three gates. And the material of its wall was jasper ; and the city was of pure gold, like to clear glass. The foundation-stones of the wall of the city were adorned with all manner of precious stones : the first foundation-stone was jasper ; the second, sapphire ; the third, chalcedony ; the fourth, emerald ; the fifth, sardonyx ; the sixth, sardius ; the seventh, chrysolite ; the eighth, beryl ; the ninth, topaz ; the tenth, chrysoprasus ; the eleventh, hyacinth ; the twelfth, amethyst. And the twelve gates were twelve pearls ; every several gate was of one pearl. And the street of the city was pure gold, like transparent glass.

8 And I saw no temple therein ; for the Lord God Almighty is its temple, and the Lamb. And the city hath no need of the sun, nor of the moon, to shine upon it ; for the glory of God and of the Lamb is the light thereof. And the nations will walk by the light of it ;

and the kings of the earth will bring their glory into it ; and the gates of it shall not be shut by day, for there will be no night there ; and they will bring the glory and the honor of all nations into it.

9 And there shall not enter into it any thing unclean, or that worketh abomination and falsehood ; but only they that are written in the Lamb's book of life.

10 And he showed me a river of water of life, clear as crystal, coming out of the throne of God and of the Lamb ; between the street of the city and the river, on one side and on the other, is the tree of life, bearing twelve kinds of fruit, and yielding its fruit every month ; and the leaves of the tree are for the healing of the nations.

11 And there shall be no more curse ; for the throne of God will be in it, and the Lamb and his servants will serve him ; and they will see his face, and his name will be upon their foreheads.

12 And there will be no night, and no need of lamp or light, for the Lord God will shine upon them ; and they will reign for ever and ever.

13 And I John am he who heard and saw these things ; and when I had heard and when I had seen, I fell down to worship before the feet of the messenger who showed me these things. And he saith to me, See thou do it not ; I am a fellow-servant of thee, and of thy brethren the prophets, and of those who keep the words of this book ; worship God.

14 And he saith to me, Seal not the words of the prophecy of this

book ; the time is at hand. He that is unjust, let him be unjust still ; he that is filthy, let him be filthy still ; he that is righteous, let him do righteousness still ; and he that is holy, let him be holy still.

15 Behold, I come quickly, and my reward is with me, to give to every one according as his work is. I am the Alpha and the Omega, the first and the last, the beginning and the end.

16 Blessed are they that wash

their robes, that they may have a right to the tree of life, and may enter by the gates into the city ; for without are dogs, and sorcerers, and fornicators, and murderers, and idolaters, and whoever loveth and practiseth falsehood.

17 And the Spirit and the bride say, Come ! And let him that hear-
eth say, Come ! And let him that thirsteth come ! Whoever will, let him take the water of life freely.

PERSIAN SCRIPTURES.—GENERAL SELECTIONS.

SELECTION I.

The existence and attributes of God.

HE is the Principle of Goodness and Truth; the Eternal Source of sunshine and light; the Centre of all that exists; the Creator of all things; the Sovereign Intelligence; the All-Seeing; the Just Judge. He sitteth on the throne of the good and the perfect, in regions of pure light. He pronounced the primeval word, Be it! and His own abode of celestial light sprang into existence, as far above the sun as the sun is above the earth.

2 Worship, with humility and reverence, the Giver of Blessings, and of all the Spirits to whose care He has entrusted the universe.

3 God appears in the best thought, in the truest speech, in the sincerest action. Through his Pure Spirit He giveth health, prosperity, devotion, and eternity to the universe. He is the Father of all Truth.

4 The height and depth of the world is centred in Thee, O Lord. I know not what Thou art. Thou art what Thou alone canst be.

5 Think not that our fathers were worshippers of Fire. That element was merely an exalted object on the splendor of which they fixed their

eyes. They humbled themselves before God. And if thy understanding be ever so little exerted, thou must acknowledge thy dependence on the Supremely Pure Being.

6 Communicate to me the least name of God, and I will return to thee His greatest. Every day He is in action. One day of His is equal to a thousand years of man's.

7 O Thou whose light manifests itself in the vesture of the world! Thy names are manifested in the nature of man; Thy knowledge shows itself in the science of Thy prophets; Thy bounty is manifested in the bounty of great hearts. Recognize the mark of God in every place. The world is the image of God.

8 O Thou who existest from eternity, and abidest for ever! sight cannot bear Thy light, praise cannot express Thy perfection. Thy light melts the understanding, and Thy glory baffles wisdom; to think of Thee bewilders reason; Thy essence confounds thought. Science is like blinding desert-sand on the road to Thy perfection. The town of literature is a mere hamlet compared with the world of Thy knowledge.

9 My foot has no power to tread on this path, which misleads sages. I have no power to bear the odor of this wine; it confounds my knowl-

edge. Man's so-called foresight and guiding reason wander about bewildered in the streets of the city of Thy glory. Human thought and knowledge combined can only spell the first letter of Thy love.

10 Praise be to Thee Amplest of Stars! Revolving in abundant love and greatness! Abiding in the midst of perfect order! Cause of whatever is produced anew, and Creator of the seasons! Thou, Maker of the day in all its splendor, art God: clothing the stars with Thy brilliancy, Thou causest them to be symbols of Thy grandeur, rays of Thy glory. They are as proofs of Thee unto Thy servants. Through their activity, beaming with glory, I seek Thee, of whom they are the reflection.

11 Thou art the Establisher and Limit of all, the Light of lights, the Lord who giveth harmony to the worlds. Wilt thou illuminate my soul with pure light, adorable knowledge, and lofty excellence! Enable me to be one of those who are nigh unto Thee, who are filled with Thy love!

12 Thou pure and perfect God! Thine is the world's beauty and dominion. Thy beauty transcends the sun, and Thy completeness the universe of forms. I call Thee not high nor low; recognizing no limit to Thy being. Thou art highest, Thou art deepest, Thou art the essence of all being. How can I know Thee, who art beyond the vision of reason? Being so concealed, Thou art the more revealed to the eye of the heart.

13 The world were an empty tablet if Thou hadst not written thereon Thy eternal thought. Of Thy divine

poem the first word is Reason, and the last is Man; and whoso shall trace the words from the first to the last shall find them the unbroken series of Thy favors, the varied names of Thy love.

14 Antagonistic natures blend in sweet accord: in fine ether behold the solid sphere suspended; fire and water work together for that great harmony from which The Good sprang into being. Such harmony is the sign of The Best.

15 In mines gleam the gems, and the earth hath its green vesture; but deep within me shall that harmony be found singing praises, with the revolving spheres, to the Fairest and the Best.

16 We worship the Pure, the Lord of Purity. We worship the Omnipresent, the True Spirit, visible and invisible: who is in all that sustains the welfare of the good creation. We praise all good thoughts, all good deeds which are and will be; all that keeps pure, all that is good.

17 Thou true, happy Being! we try to speak and do only what may promote the two lives of body and mind. We worship the Wise One, who formed and furthered the spirit of earth. We beseech the Spirit of Earth to yield to our labor beautiful and fertile fields, for believer and unbeliever, for rich and poor. We worship the Wise One with our bodies and our souls. We worship Him as being united with the spirits of pure men and women. We worship the Promoter of all Good; all that is very beautiful, shining, immortal, bright; everything that is Good.

18 O God, show compassion on

the wicked ! The virtuous have already been blessed by Thee, in being virtuous.

SELECTION II.

Pure hearts, humane deeds, and spiritual life in God combine to prepare man for a happy death, and for blessed re-unions and joys beyond.

THE man who has constantly contended against evil, morally and physically, outwardly and inwardly, may fearlessly meet death ; well assured that radiant Spirits will lead him across the luminous bridge into a paradise of eternal happiness.

2 Souls risen from the graves will know each other, and say : That is my father, or my brother, my wife, or my sister.

3 The wicked will say to the good : Wherefore, when I was in the world did you not teach me to act righteously ? O ye pure ones, it is because you did not instruct me, that I am excluded from the assembly of the blest.

4 Setting out on thy soul's pilgrimage, unite to thyself what hearts thou canst. Know well that a hundred holy temples of Mecca have not the value of a heart.

5 He needs no other rosary whose thread of life is strung with beads of love and thought.

6 He must be a low-minded man who can pray to God for terrestrial goods.

7 The best way of worshipping God is in allaying the distress of the times, and improving the condition of mankind.

8 All good thoughts, words, and

actions are from the celestial world.

9 Be very scrupulous to observe the truth in all things.

10 Seek truth by thought, not by searching for it in mouldy books. Look up to the sky to see the moon, instead of seeking for it in the pond.

11 Once upon a time the fishes of a certain river took counsel together, and said : They tell us that our life and being is from the water; but we have never seen water, and we know not what it is. Then some among them, wiser than the rest, said : We have heard that there dwelleth in the sea a very wise and learned fish, who knoweth all things. Let us journey to him, and ask him to show us water, or explain to us what water is. So several of them set out on their travels, and came at last to the sea wherein the sage fish dwelt. On hearing their question, he replied,—

O ye who seek to solve the knot !
Ye live in God, yet know Him not.

12 Once when some pilgrims journeyed to Mecca, they found themselves in a fruitless valley, beholding the Kaaba, a lofty house of stone. They sought with zeal to find God, but they found him not. Long they encircled the house of stone with their march, when a voice from within was heard saying : Why stand ye here to worship stone ? Go and worship in God's true house,—the house of truth, home of the heart ; blessed is he who enters there ! One of them, leaving the desert, made a pilgrimage to his own home, and found it a temple.

13 Brave heart, arise ! Be free from

every chain, though it be glittering with gold. Be nobly courageous ! Follow the true bride of thy life, even if her name be sorrow. Let the shell perish, that the pearl may appear.

14 O man ! who art the universe in little, cease for a moment from thy absorption in loss and gain. Take one draught from the hands of Him who offers the cup of creation to thy lips ; and so free thyself from the cares of this world and anxiety about another.

15 The temple I frequent is the torquise dome of the sky. I sell my rosary and all the holy names around it, for that wine which fills creation's cup.

16 The earth is all enchanted ground. With its light and shadow, its ebb and flow, it is all Thine, thou Supreme Wisdom !

17 Behold the morning ! Rise up, O youth, and quickly fill thyself with the rosy wine sparkling in the cup of creation !

18 Look upon yon bush flaming with roses, like the burning bush of Moses ! Listen ! If thy soul be not deaf, thou wilt hear the voice of the Lord speaking to thee, softly and clearly, from out that bush.

19 The roses live on dew and sunshine direct from heaven. They never inquire concerning Moses. Why should you ?

SELECTION III.

Industry, heroism, charity, gentleness, and moral purity enjoined.

TO sew patch upon patch, and be patient, is better than writing petitions to great men for clothing.

To use your hands in making mortar of quicklime is preferable to folding them on your breast in attendance upon a king.

2 True greatness, whether in spiritual or worldly matters, does not shrink from minute details of business, but regards their performance as acts of divine worship.

3 Contend constantly against evil, morally and physically, internally and externally. Strive in every way to diminish the power of evil.

4 The entire world shall be populous with that action of thine which saves one soul from despair.

5 The liberal man who eats and bestows is better than the pious man who fasts and hoards.

6 Haughty thoughts and thirst of gold are sins.

7 Take not that which belongs to another.

8 Do as you would be done by.

9 Avoid every thing calculated to injure others. Have no companionship with a man who injures his neighbor.

10 Do not allow thyself to be carried away by anger. Angry words and scornful looks are sins. Reply to thine enemy with gentleness. Opposition to peace is a sin.

11 Always meet petulance with gentleness, and perverseness with kindness. A gentle hand can lead even an elephant by a hair.

12 Treat old age with great reverence and tenderness.

13 Let us be such as help the life of the future.

14 Immodest looks are sins. To think evil is a sin.

15 Avoid licentiousness, because

it is one of the readiest means to give Evil Spirits power over body and soul.

16 Strive, therefore, to keep pure in body and mind, and thus prevent the entrance of Evil Spirits, who are always trying to gain possession of men.

SELECTION IV.

Diligence, justice, and pity commended.

CULTIVATE the soil, drain marshes, and destroy dangerous creatures.

2 He who sows the ground with diligence acquires a greater stock of religious merit than he could gain by ten thousand prayers in idleness.

3 Indulge not in slothful sleep, lest the duties and good works which it is necessary for thee to do remain undone.

4 Be diligent and discreet; eat of thine own regular industry, and form a portion for God and the good. Diligence in thy occupation is the greatest good work.

5 The sheep are not for the shepherd; but the shepherd is for the service of the sheep.

6 The rain, in whose nature there is no partiality, produces tulips in the garden, but only weeds in a barren soil. A sterile soil will not produce spikenard; therefore waste not seed upon it.

7 To show favor to the wicked is in fact doing injury to the good. Pardoners oppressors is injuring the oppressed.

8 When you connect yourself with base men, and show them favor, they commit crimes with the power you give them, whereby you participate in their guilt.

9 King Nowshirvan, being at a hunting-seat, wished to have some game cooked, and there was no salt. A servant, who was sent to a village to procure some, was ordered to pay the price, lest the exaction of salt from the villagers should become a custom. They said to him, What harm could come from such a trifles? He replied, Oppression was brought into the world from small beginnings, which every new-comer increased. If a king were to take a single apple from a peasant's garden, his retainers would pull up the whole tree. If the Sultan seized five eggs, his soldiers would spit a thousand hens.

10 He who is indifferent to the welfare of others does not deserve to be called a man.

SELECTION V.

The wisdom which consists in love, helpfulness toward others, and kindness to all forms of life commended.

A CERTAIN man quitted a monastery, and became a member of a college. One asked him what was the difference between religious men and learned men, that had induced him to change his associates. He replied: The devotee tries to save his own blanket from the waves, and the learned man endeavors to rescue others from drowning.

2 The children of Adam are members of one another, and are all produced from the same substance. When the world gives pain to one member, the others suffer uneasiness.

3 To enjoy the benefits of Providence is wisdom; to enable others to enjoy them is virtue.

4 Tell me, gentle traveller, who hast wandered through the world, and seen the sweetest roses blow, and the brightest gliding rivers,—of all thine eyes have seen, which is the fairest land? Shall I tell thee, child, where Nature is most blest and fair? It is where those whom we love abide. The space may be small, but it is more ample than kingdoms; it may be a desert, but through it runs the river of Paradise, and there are the enchanted bowers.

5 One proof of man's superiority is his knowledge; whereby he rises from a low position to an exalted station. Knowledge has a root and branches. Animals have merely the branch; men alone have the root, which consisteth in the teachings of wisdom.

6 The heart of man attaineth self-possession, and so effecteth a union with the soul; and by means of knowledge it is elevated to the glorious nature of angels.

7 But men, by slaying each other, and killing animals, resemble beasts of prey rather than angels.

8 The Prophet of the World said: We deem it sinful to kill harmless animals, but we consider it right to destroy ravenous animals. If all ravenous animals will enter into a compact not to kill harmless animals, we will abstain from slaying them, and will hold them as dear as ourselves. Upon this, the wolf made a treaty with the ram, and the lion entered into friendly relations with the stag. And there was no more tyranny in the world, till man broke the treaty by killing

animals. The consequence of this was that nobody observed the treaty, except the harmless animals.

9 If you do not realize the state of the ant under your foot, know that it resembles your own condition under the foot of an elephant.

10 Multiply domestic animals, nourish them, and treat them gently.

SELECTION VI.

Bigotry condemned, toleration enjoined; the revelations, providence, and pity of God shown to be universal.

HAVE the religions of mankind no common ground? Is there not everywhere the same enrapturing beauty, beaming forth from many thousand hidden places? Broad indeed is the carpet which God has spread, and beautiful the colors He has given it. There is but one Lamp in this house, in the rays of which, wherever I look, a bright assembly meets me.

2 Seest thou two or three imbeciles who hold the world between their two hands, and who in their ignorance believe themselves the wisest of the universe? Be not disturbed that they regard all as heretics who are not simpletons.

3 The Holy One will ever be the same,
The God of all, though oft invoked
by many a different name.

4 The paths to God are more in number than the breathings of created beings.

5 Every prophet, whom I send, goeth forth to establish religion, not to pull it up.

6 Each prophet that appears is

not to be opposed to his predeces-sors, nor yet complacently to exalt his law.

7 O God ! whatever road I take joins the highway that leads to Thee.

8 One night Gabriel from his seat in paradise heard the voice of God sweetly responding to a human heart. The angel said, Surely this must be an eminent servant of the Most High, whose spirit is dead to lust and lives on high. The angel hastened over land and sea to find this man, but could not find him in the earth or heavens. At last he exclaimed, O Lord ! show me the way to this object of Thy love. God answered, Turn thy steps to yon village, and in that pagoda thou shalt behold him. The angel sped to the pagoda, and therein found a solitary man kneeling before an idol. Returning, he cried, O Master of the world ! hast Thou looked with love on a man who invokes an idol in a pagoda ? God said, I consider not the error of ignorance : this heart, amid its darkness, hath the highest place.

9 Abraham would scarcely break his fast for a week, lest some hungry traveller might pass who needed his store. Daily he looked out upon the desert, and one day he beheld an aged man, with hair white as snow, tottering toward his door. "Guest of mine eyes !" exclaimed Abraham, "enter with welcome, and be pleased to share my bread and salt." The stranger entered, and the place of honor was given to him. When the family gathered round the board, each one of them said,

"In the name of God !" but the aged guest uttered no word. Abraham said : Old man, when thou eatest food, is it not right to repeat the name of God ? The stranger replied, My custom is that of the Fire Worshippers. Then Abraham arose in wrath, and drove the aged man from his house. But even as he did so, a swift-winged Spirit stood before the patriarch and said : Abraham ! for a hundred years hath the divine bounty flowed out to this man in sunshine and rain, in bread and life. Is it fit for thee to withhold thy hand from him, because his worship is not thine ?

10 Diversity of worship has divided the human race into seventy-two nations. From all their dogmas I have selected one,—Divine Love.

SELECTION VII.

Death not to be feared ; the wicked even on earth are in punishment, and the virtuous here and everywhere are blessed.

DEATH is certain to all things which are subject to birth, and regeneration to all things which are mortal. Wherefore it doth not behoove thee to grieve about that which is inevitable.

2 Think not that I fear the world, nor my departure from it. Death being a fact, I have no fear of it. That which I alone fear is not having lived well enough.

3 In mosque and school, in church and synagogue, they have a horror of hell, and a seeking of paradise ; but the seed of this anxiety has never germinated in the heart that has penetrated the secret of the Most High.

4 Hell is but a spark of the useless troubles which we have given ourselves ; Paradise only an instant of the repose which we have sometimes enjoyed on earth.

5 I am myself hell, purgatory, and paradise.

6 Just to thy wish the door of Heaven is found open before thee. Be free from duplicity, and stand firm in the path of truth ; be free from care and trouble, and turn thy mind to things which are spiritual.

7 Let the motive be in the deed, and not in the event. Be not one whose motive for action is the hope of reward.

8 The world, O my brother ! continueth not to any one ; place your affections on the Creator of the universe, and that will suffice.

9 Make no reliance, neither rest upon the kingdom of this world ; seeing how many like yourself it has nourished and killed.

10 When the pure soul is about to depart, what is the difference between expiring on a throne or on the bare ground ?

11 O my child ! in the day of resurrection they will ask you what have you done in the world, and not from whom you are descended. That is, they will inquire about your virtue, and not about your father.

12 The cloth that covers the holy Kaaba, and which they kiss, is not famous from having been manufactured by the silkworm ; it associated some days with one who is venerable, on which account it became venerable like himself.

EGYPTIAN SCRIPTURES.—GENERAL SELECTIONS.

SELECTION I.

God, the source of all, is to be revered as a Father, loved for his goodness, and praised for his wisdom and power.

I AM that which has been, which is, and which will be; and no one has yet lifted the veil which covers me.

2 The world is not to be comprehended. God, who made it, has forbidden it.

3 What we say in secret is known to Him who made our interior nature. He who made us is present with us, though we are alone.

4 Who can bless Thee, or give thanks for Thee or to Thee? How shall I revere Thee, O Father? It is impossible to comprehend Thy hour, or Thy time.

5 Shall I love Thee as if I were something of myself, or as if I had any thing of mine own, or rather as if I belonged to another?

6 Thou art what I am; Thou art what I do; Thou art what I say. Thou art all things, and there is nothing which Thou art not.

7 Thou art all that is made, and all that is not made.

8 Thou art the Mind that understandeth all things; Thou art the Good that doeth all things; Thou art the Father that makest all things; Thou art Thyself.

9 Of matter, the most subtle por-

tion is the air; of air, the most subtle part is the soul; of the soul, the most subtle part is the mind; of the mind, the most subtle part is God.

10 What is truth, through me, sings praises to the Truth. What is good, through me, sings praises to the Good.

11 O All! receive a rational homage from all things. Thou art God.

12 Thy messenger, by the fire, by the air, by the earth, by the water, by the spirit, by all beings, proclaimeth these things concerning Thee.

SELECTION II.

The spirit survives the body; and whenever it is sufficiently purified, will enter the abodes of heavenly glory and rest.

THE soul lives after the body dies.

2 The soul passes through the gate; he makes a way in the darkness to his Father,

3 He has pierced the heart of evil, to do the things of his Father. He has come a prepared Spirit.

4 He says: Hail, thou Self-Created! Do not turn me away. I am one of Thy types on earth. I have not privily done evil against any man; I have not been idle; I have not made any to weep; I have not murdered; I have not defrauded; I have not committed adultery. I am pure.

5 Then shall the Judge of the dead answer : Let this soul pass on ; he is without sin ; he lives upon truth.

6 He has made his delight in doing what is good to men, and what is pleasing to God. He has given food to the hungry ; drink to the thirsty ; and clothes to the naked. His lips are pure, and his hands are pure. His heart weighs right in the balance. He fought on earth the battle of the good, even as his Father, the Lord of the Invisible World, had commanded him.

7 O God, the protector of him who has brought his cry unto Thee, make it well with him in the world of Spirits !

8 He loved his father, he honored his mother ; he loved his brethren, and never went from home in a bad temper. He never preferred the great man to him of low condition.

9 He was a wise man. His soul loved God. He was a brother to the great men, and a father to the humble ones ; and he never was a mischief-maker.

10 Such as these shall find grace in the eyes of the Great God. They shall dwell in the abodes of glory, where the heavenly life is led. The bodies which they have abandoned will repose for ever in their tombs, while they will enjoy the presence of the Great God.

HINDU SCRIPTURES.—GENERAL SELECTIONS.

SELECTION I.

The one Supreme Mind, Supreme Ruler, Divine Parent, living and true God.

THREE is One Supreme Mind, which transcends all other intelligences. Moving, It cannot be shaken ; distant, yet It is near. It pervades the system of worlds, and is yet infinitely beyond it.

2 He exists by himself ; He is All in all, because all is in Him. The Ganges flows,—it is God. The ocean roars,—it is God. The cloud that thunders, the lightning that flashes, is God. As from all eternity the universe existed in the Spirit of God, so to-day all that exists is in His image.

3 We meditate on the adorable light of the Divine Parent. May He direct our minds !

4 Lord, Thou art every day manifested with the rays of the morning, imparting life to the torpid, and giving form to the shapeless masses of beings. Heaven and earth take refuge with Thee as a child with its mother.

5 I celebrate the thought of the Beneficent Father and the Sovereign Mother, from whom have proceeded all creatures, their offspring, sharing their immortality.

6 There is One Living and True God ; everlasting, without parts or passion ; of infinite power, wisdom,

and goodness ; the Maker and Preserver of all things.

7 The vulgar look for their gods in water ; the ignorant think they reside in wood, bricks, and stones ; men of more extended knowledge seek them in the celestial orbs ; but wise men worship the Universal Soul.

8 By One Supreme Ruler is the universe pervaded ; even every world in the whole circle of Nature.

9 That Spirit who is distinct from matter, and from all beings contained in matter, is not various. He is One, and He is beyond description. His glory is so great there can be no image of Him. He is the Incomprehensible Spirit, who illuminates all, and delights all ; from whom all proceed, by whom they live after they are born, and to whom all must return.

10 He is the Ruler of the Intellect, self-existent, pure, perfect, omniscient, and omnipresent. From all eternity He has assigned to all creatures their respective purposes. No vision can approach Him, no language describe Him, no intellectual power comprehend Him.

11 A husband is loved, not because we love the husband, but because we love in him the Divine Spirit. A wife is loved, not because we love the wife, but because we love in her the Divine Spirit. Children

are loved, not because we love the children, but because we love in them the Divine Spirit.

12 Nothing but the Supreme Being should be adored by a wise man.

SELECTION II.

Man is a manifestation of God, and should adore, obey, and love him as the Great Soul from whom, by whom, and in whom he exists.

ON that Effulgent Power, which is God himself, the light of the radiant sun, do I meditate ; governed by the mysterious light which resides in me for purposes of thought.

2 I myself am a manifestation of the Supreme Being.

3 There is only One Deity ; He is the Great Soul ; He is the Soul of all Beings.

4 The wise give divers names to that which is One. Poets make the beautiful-winged manifold by their words, though He is One.

5 There is only One God, omnipotent, eternal, omnipresent. He is the Great Soul, of which all others are but parts.

6 In the beginning He arose the Source of golden light, the only born Lord of all that is. He established the earth and the sky.

7 Who is the God to whom we should offer worship ? He who gives life. He who gives strength. He whose blessings all desire. He whose shadow is death, from whom immortality proceeds. He who through His power is the only King of the breathing and awakening world. He

whose power is proclaimed by the snowy mountains, the sea, and the distant river. He through whom the sky is bright and the earth is firm. He through whom heaven was established ; yea, the heaven of heavens. He who measured out the light in the air.

8 Wherever the mighty water-clouds went, where they placed the seed and lit the fire, thence arose He who is the Only Life ; He who is God above all. He is the God to whom we should offer worship.

9 The world lay in darkness, as asleep. Then He, who is self-existent, the Most High, the Almighty, manifested Himself and dispelled the gloom. He whose nature is beyond our reach, whose being escapes our senses, who is invisible and eternal, He, the All-pervading, Spirit whom the mind cannot grasp, even He shone forth.

10 Let us adore the supremacy of that Spiritual Sun, the Godhead, who illuminates all, who re-creates all, from whom all proceed, to whom all must return ; whom we invoke to direct our undertakings aright, in our progress toward His holy seat.

11 O Thou, who givest sustenance to the world, unveil the face of that *true* Sun, now hidden from us by its veil of golden light ! so that we may see the truth, and know our whole duty.

12 May our Father in Heaven be favorable to us ! May the Eternal One protect us evermore ! We have no other Friend, no other Father, than the Father of Heaven, who is the Father of Men.

SELECTION III.

True religion consists not in ceremonial acts nor in selfish aspirations, but in moral purity, and in the proper performance of moral duties.

A WISE man must discharge all his moral duties, even though he does not constantly perform the ceremonies of religion; he will fall very low if he performs ceremonial acts only, and fails in the discharge of his moral duties.

2 Religious acts which proceed from selfish views with regard to this world, such as offering prayers to obtain rain, or with hope of reward in the next world, are external and selfish.

3 But acts performed with a knowledge of God, and without self-love, are internal and disinterested.

4 Religious exercises performed to obtain reputation, or for an appearance of sanctity, come from inferior influences of the soul, and are of little worth.

5 The best worship is that which is offered without expecting to attain any particular object; and that is the worst which is performed for the accomplishment of a particular end.

6 The religious exercise of the body is to be pure; of the lips, to speak always truly and kindly; of the thoughts, to control selfish inclinations and cherish benevolent tendencies.

7 The worship of spiritual wisdom is far better than worship by the offering of things.

8 They who are ignorantly devoted to the mere ceremonies of

religion are fallen into thick darkness; but they are in still thicker gloom who are solely attached to fruitless speculations.

9 The Lord of Life should not be worshipped with faded flowers. Those that grow in thine own garden are far better than any other. With the flowers that are gathered, there must be reverence: itself a flower.

10 Why say I will go on a pilgrimage to the holy city? Why long for the sacred wells? How can the true holy city be attained by an evil-doer?

11 Though we live in the desert, sanctity is not there; neither is it in the sky; nor is it at the confluence of holy rivers on earth.

12 Convert thy body into a temple; give up evil thoughts, and see God with thine internal eye.

13 Darkness is never dispelled by a painted flame; so Scripture will never free the soul from fear, without the light of inward experience.

14 Though a dog were to roam to the sacred city, he would not thereby be changed into a lion; or if a swine were to travel to a holy spot, he would not thereby become an elephant; so no pilgrimage will make a saint of a man who has no holy aspirations.

15 Be thy creed or thy prayers what they may, unless thou hast truth within thee, thou wilt not find the path to true happiness. He in whom the truth dwells is twice-born.

16 The source of final happiness is in the heart, and he is a fool who seeks it elsewhere; he is like the

shepherd who searched for the lamb that was in his own bosom.

17 Why bring stone from the hills, to build fine temples for God to dwell in? God, as a living being, constantly dwells within you.

18 Any place where the mind of man can be undisturbed is suitable for the worship of the Supreme Being.

SELECTION IV.

God dwells in all, but especially in those who are merciful, unselfish, just, truthful, and humane.

THAT Supreme Spirit, which thou believest to be one and the same with thyself, resides in thy bosom perpetually, and is an all-knowing inspector of thy goodness and thy wickedness.

2 The soul itself is its own witness and its own refuge. Offend not thy conscious soul, the supreme internal witness of men!

3 The simple have said in their hearts, None sees us. Yet God distinctly sees them, even the Spirit within their own breasts.

4 The light, like the morning star, which dwells in the inmost heart of every man, is our refuge.

5 He is dear to me who is free from enmity, merciful, the friend of all nature, exempt from pride and selfishness, the same in pain and pleasure, patient of wrongs, contented, constantly devout, of subdued passions and firm resolves.

6 He also is my beloved of whom mankind are not afraid, and who is not afraid of mankind; who is free from the influence of impatience and the dread of harm.

7 He is dear to me, who is unexpected, just, pure, impartial, and free from distraction of mind; who is the same in friendship and hatred, in honor and dishonor; who is unsolicitous about the event of things; who is of a steady mind; to whom praise and blame are the same.

8 The way to eternal beatitude is open to him who without omission speaketh the truth.

9 To be dumb for the remainder of life is better than to speak falsely.

10 The sacrifice of a thousand horses has been put in the balance with one true word, and the true word weighed down the thousand sacrifices. No virtue surpasses that of veracity.

11 There are two roads which conduct to perfect virtue; to be true, and to do no evil to any creature.

12 It is not good to forget a benefit, but it is good to forget an injury on the moment.

13 Return good for evil.

14 Abstain from unlawful gains.

15 Immediately relinquish any advantage that has been gained without equity.

16 Be chaste. Resist sensual appetites. Neither Sacred Scriptures, nor religious ceremonies, nor pious austerities, nor the offering of sacrifices, nor liberality, will procure felicity to a man contaminated with sensuality.

17 Who is this natural beauty who advances with so much grace? The rose is on her cheeks; her breath is pure as morning dew; joy tempered with modesty animates her countenance. It is Health, the daughter of Exercise and Temperance.

18 The true rule in business is to guard and do by the things of others as they do by their own.

19 Do not force upon thy neighbor a hat that hurts thine own head.

20 Among those who labor for future happiness, he is greatest who lives well in his own household.

21 He who despises women despises his mother. When women are honored, the Divinities are pleased ; when they are not honored, all undertakings fail.

22 It is true charity when one builds resting-places or drinking-fountains for wanderers; or provides food, or raiment, or medicine, for the needy ; not selecting one more than another. This is true charity, and bears much fruit.

23 The narrow-minded ask, Is this one of our tribe, or is he a stranger ? But to those who are of a noble disposition the whole world is but one family.

SELECTION V.

Sensuality, covetousness, and cruelty condemned.

SHUN wealth and pleasures repugnant to law ; and avoid even lawful acts, if they may cause pain or offence to mankind.

2 Of all pure things, purity in the acquisition of riches is the best. He who preserves purity in becoming rich, is really pure ; not he who is purified by water.

3 No man can acquire knowledge of the soul without abstaining from evil actions, and having control over his senses and his mind ; nor can he obtain it, though with a firm mind,

if he is actuated by desire for reward.

4 Indestructible wealth is to be free from coveting the possessions of others.

5 What a rich man uses and gives, constitutes his real wealth. That which thou hoardest, whose is it ? Other covetous men will sport with it.

6 Labor makes known the true worth of a man, as fire brings the perfume out of incense.

7 What is religion ? It is tenderness toward all creatures.

8 Large rivers, great trees, wholesome plants, and wealthy persons are not created for themselves, but to be of service to others.

9 He who considers all beings as existing in the Supreme Spirit, and the Supreme Spirit as pervading all beings, cannot view with contempt any creature whatsoever.

10 He who injures any living creature does it unto God. The Deity is pleased with him who does good to others, and who is always desirous of the welfare of all creatures.

11 He who, to give himself pleasure, injures animals that are not injurious, adds nothing to his own happiness, either living or dead. But he who never gives pain to any creature, by confinement or death, but seeks the good of all sentient beings, enjoys bliss without end.

12 The heartless one, who would carelessly trample on a worm that crawls upon the earth, is darkly alienate from God. But God dwells with him who embraces all things with his love.

SELECTION VI.

Different systems of faith are not recognized by God, but humility and sincerity, when they produce personal holiness and the practical virtues, are, under all forms, alike acceptable to Him.

FOOLISH are they who are perpetually inquiring where the Deity resides. God dwells in all things in his fulness. Kine are of different colors, but all milk is white. The flowers on altars are of many species, but all worship is one. Systems of faith are different, but God is one.

2 The object of all religions is alike. All men seek the object of their love, and all the world is love's dwelling.

3 Why talk of a mosque or church? He alone is a true Hindu whose heart is just; and he alone is a true Mohammedan whose life is true.

4 The Supreme Being is sometimes with him who counts his prayers on sacred beads in the mosque, and sometimes with him who bows down before idols in the temple. He is the friend of the Hindu, the intimate of the Mohammedan, the companion of the Christian, and the confidant of the Jew.

5 Heaven is a palace with many doors, and each one may enter in his own way.

6 Virtue and Vice are Heaven and Hell.

7 Virtue is what man owes to himself. Though there were no Heaven, nor any God to rule the world, Virtue would be none the less the binding law of life.

8 False is the creed of those who hold that it is profitable to renounce the present life. Can ye not see that eternal existence begins in this life?

9 He who neglects to perform the duties of this life is not fit for this world, much less for any higher world.

10 The soul is the principle of life, which the Sovereign Wisdom employed to animate bodies. Matter is inert and perishable. The soul thinks, acts, and is immortal.

11 There is another invisible, eternal existence superior to this visible one, which does not perish when all things perish. Those who attain to this never return.

12 The God of the Dead waits enthroned in immortal light to welcome the good into His kingdom of joy; to the homes He has prepared for them, where the One Being dwells beyond the stars.

13 Justice is so dear to the heart of Nature, that, if in the last day one atom of injustice were found, the universe would shrivel like a serpent's skin to cast it off for ever.

BUDDHIST SCRIPTURES.—GENERAL SELECTIONS.

SELECTION I.

God is the eternal, perfect, true, and merciful One ; whose love and service consist in goodness, loving-kindness, and universal charity on the part of men.

O Thou Eternal One, Thou Perfection of Time, Thou Truest Truth, Thou Changeless Essence of all Change, Thou most Excellent Radiance of Mercy, I take refuge in Thee !

2 As the great universe has no boundary, and the eight sections of Heaven have no gate-way, so the Supreme Reason has no limits.

3 We do not suppose our prayers are the only prayers in the world. We ought to respect all prayer. Men of prayer belong to all countries; they are strangers nowhere. Such is the doctrine taught by our Holy Books.

4 The Divine Law is as a cloud which, with a garland of lightning, spreads joy on the earth.

5 The water falls on all creatures; on herbs, bushes, and trees; and each pumps up to its own leaf and blossom what it requires for its special need. So falls the rain of the Law on the many-hearted world. The Law is for millions; but it is one, and it is alike beautiful to all.

6 Only the religious man is good.

And what is religion? It is the perfect agreement of the will with the conscience.

7 Alms and pious demonstrations are of no worth compared with the loving-kindness of religion. The festival that bears great fruit is the festival of duty.

8 A man may recite large portions of the law, but if he is not a doer of it, he is like a herdsman who counts the cattle of others.

9 One should seek for others the happiness one desires for one's self.

10 There is no higher duty than to work for the good of the whole world.

11 Practise not usury in thy lending. Thou shalt abstain from acquiring or keeping the property of another by fraud or violence.

12 Contract no friendships with the hope of gain.

13 Speak the truth; do not yield to anger; and when asked, give of the little thou hast. By those steps thou wilt approach the Immortals.

14 Judge not thy neighbor.

15 Thou shalt not calumniate.

16 Thou shalt not excite quarrels by repeating the words of others.

17 Indulge not in idle, vain talk. Speak not words which are to no purpose but harm.

18 Do not call ill names. Thou shalt avoid all anger, hatred, and bitter language. Thou shalt not speak of injuries.

19 Not the failures of others, not their sins of commission or omission, but his own misdeeds and negligences should a wise man take notice of.

20 The good man, when reviled, reviles not again ; when smitten he is not angry ; when treated violently, he returns love and good-will ; when threatened with death he returns no malice.

21 We should be deaf to hear evil of others, and blind to perceive their imperfections

SELECTION II.

Domestic love, reverence for parents, love for all men, forgiveness, and self-control commended and enjoined.

H AVE virtuous people, the best of men, for friends.

2 The shrine of worship is in families where father and mother are perfectly honored, venerated, and served.

3 To feed one good man is infinitely more meritorious than attending to questions about heaven and earth, spirits and demons.

4 It is blessedness without measure to keep the thoughts fixed on the laws of reason throughout the entire day's conduct, and from this religious conduct to realize a deep principle of faith.

5 Thou shalt cherish thy father and thy mother. To honor father and mother is better than to worship gods of heaven and earth. If a child should carry father and mother, one

upon each shoulder, for a hundred years, he would not then do more for them than they have done for him.

6 Overcome anger by love ; overcome greed by liberality ; overcome falsehood by truth ; overcome evil by good. Hatred never ceases by hatred, but by love ; this is an old rule.

7 If a man foolishly does me wrong I will return to him the protection of my ungrudging love. The more evil comes from him the more good shall go from me ; the fragrance of those good actions abiding with me, and the harm of the slanderer's words abiding with him.

8 Abstain from wrath. Let a man keep in subjection his speech, his arm, and his appetite.

9 Beware of anger of the tongue : Control thy tongue. Beware of anger of the mind : Control thy mind. Practise virtue with thy tongue and with thy mind.

10 By reflection, by restraint and control a wise man can make himself an island which no floods can overwhelm. He who conquers himself is greater than he who in battle conquers a thousand thousand men.

11 He who is tolerant with the intolerant, mild with fault-finders, and free from passion with the passionate,—him I call indeed a wise man.

12 Who is the great man ? He who is strongest in the exercise of patience ; he who patiently endures injury.

13 He for whom there is neither this shore nor that shore, nor both ; he who is fearless and unshackled,—him I call a wise man.

14 He who has cut all fetters, who is independent and unshackled, who never trembles,—him I call a wise man.

15 He who has cut the girdle, the strap, and the rope, with all that pertains to them; he who has burst the bar and is awakened,—him I call a wise man.

16 Like a solid rock unshaken by the wind, wise people are unfaltering amid praise or blame.

SELECTION III.

Sensuality and wrong are their own punishments; piety and virtue their own rewards.

If any one speaks or acts with evil thoughts, suffering will follow him, as surely as the wheel follows him who draws the carriage.

2 As a bee gathers nectar without injuring the beauty or the fragrance of the flower, so should a wise man live in this world.

3 He who indulges sensual appetites is like a person who runs against the wind with a lighted torch in his hand. Foolish man! If he does not let go the blazing torch, he must needs have the pain of a burnt hand. Just so it is with respect to the fires of lust, anger, covetousness, and envy.

4 A man who greedily seeks wealth, or sensual pleasure, is like a child who eats honey with a knife; scarcely has he tasted the sweetness, when he finds he has cut his tongue.

5 A man who cherishes sensual passions is like a vase filled with dirty water. All sorts of beautiful things may be placed in it, but the water, being shaken, obscures them

all. Sensual desires cause confusion in the heart, as mud does in water, and prevents our seeing the beauty of supreme reason. When we get rid of this pollution, we perceive the spiritual portion of ourselves, which we had from the beginning.

6 Is a woman old? Regard her as your mother. Is she of honorable station? Regard her as your sister. Is she of small account? Regard her as your younger sister. Is she a child? Treat her reverently.

7 Abstain from thy neighbor's wife. Look not upon women unchastely.

8 Thou shalt not drink wine, nor any thing that may intoxicate. The man who drinks intoxicating liquor pulls up his own root, even in this world.

9 Let no one think lightly of evil, saying in his heart, It will not come near unto me. As a water-pot is filled by the falling of drops, so a foolish man becomes filled with evil, though it be little by little.

10 Dig up sensual appetites by the root, that the tempter may not crush you again and again, as the stream crushes the reeds.

11 There was once a king of Benares, named Brahmadatta, whose righteous administration of justice put an end to litigation in his kingdom, and left him time to turn attention to his own faults, with a view of correcting them. But when he questioned his retinue, and the citizens, they told him only of his virtues. So he mounted his chariot and rode through the length and breadth of the land, inquiring what were his faults. In a narrow defile,

he met Mallika, King of Kosala, who was abroad on a similar mission. It was necessary for one of the chariots to make way for the other; and the coachmen began to dispute about precedence. As the kings were equals in age, wealth, and power, it was difficult to settle the question; and it was finally determined that the most virtuous should take precedence of the other. King Mallika's charioteer said: "My master conquers the strong by strength; the mild by mildness; the good with goodness; and the evil with evil." The charioteer of Brahmadatta said: "My master conquers anger by meekness; avarice by liberality; falsehood by truth." When King Mallika heard this, he ordered his coachman to descend and turn his chariot aside for his superior to pass.

12 Glory not in thyself, but rather in thy neighbor. Be lowly in thy heart, that thou mayest be lowly in thy actions.

13 By one's self is evil done, and by one's self one suffers. By one's self evil is left undone, and by one's self one is purified. Purity and impurity belong to one's self; no one can purify another.

14 Out of mud springs the lotus flower; out of clay comes gold and many precious things; out of oysters the pearls; brightest silks, to robe fairest forms, are spun by a worm; bezoar from the bull, musk from the deer are produced; from a stick is born flame; from the jungle comes sweetest honey.

15 As from sources of little worth come the precious things of earth, even so is it with hearts that hold

their fortune within. They need not lofty birth or noble kin. Their victory is recorded.

SELECTION IV.

Indolence and self-conceit condemned, and compassionate interest in all mankind extolled as the source of all virtues.

1 F any thing is to be done, let a man do it; let him attack it vigorously.

2 He who does not rise when it is time to rise; who, though young and strong, is indolent; whose will and thought are weak,—that idle man will never find the way to knowledge.

3 I do not say to my disciples, Go, and by aid of supernatural power work greater miracles than man can do; but I instruct them in the law, and I say to them, Live, O saints! hiding your good works, and showing your sins.

4 A man who was born blind denied that there were any such things as sun, moon, or stars; and vain was the effort to persuade him that other people saw them. He also said he could see no colors, and he did n't believe that others could. But after a while, a skilful physician operated upon his eyes and enabled him to see. Then he was transported with wonder and joy, and acknowledged that he had formerly been blind. "But now," exclaimed he, "I see and know every thing!" A holy man, hearing his conceited talk, perceived that he had an inward blindness, worse than his former want of eyesight. And he said to him, "How canst thou say, 'I know all?' Thou canst not see through

the walls of thy house ; thou canst not read the thoughts of thy fellow-men ; thou canst not recall any thing about thy own conception and birth. Remember with humility how much remains obscure, and by so doing thou wilt see more clearly."

5 My doctrine makes no distinction between high and low, rich and poor. It is like water which washes and purifies all alike. It is like the sky, for it has room for all ; for men and women, boys and girls, rich and poor.

6 A poor man, with a single handful of flowers, heaped the alms-bowl of Buddha, which the rich could not fill with ten thousand bushels.

7 One should feel compassionate interest in the welfare of all human beings.

8 All virtues grow from a compassionate love of mankind.

9 Love all mankind equally.

10 As a mother so long as she lives watches over her only child, so among all beings let boundless goodwill, unmixed with enmity, prevail throughout the world.

11 He who is beloved of God honors every form of religious faith. He considers no gift or honor so much as increase in the substance of religion.

12 The root of religion is to reverence one's own faith, and never to revile that of others.

13 The good man's purpose is to increase the mercy, charity, truth, kindness, and piety of all mankind.

SELECTION V.

The soul immortal ; man never dies, but lives on, and ever carries his acquisitions of wisdom and goodness with him wherever he goes, or in whatever form he exists.

THE soul is not born ; it does not die. It was not produced from any one, nor was any produced from it. Unborn, eternal, it is not slain though the body is slain. Subtler than what is subtle, greater than what is great ; sitting, it goes far ; sleeping, it goes everywhere. Thinking of the soul as unbodily among bodies, and firm among fleeting things, the wise man casts off all grief.

2 The effect of water poured on the root of a tree is seen aloft in the branches and fruit ; so in the next world are seen the effects of good deeds performed here.

3 There are treasures laid up in the heart—treasures of charity, piety, temperance, and soberness. These treasures a man takes with him beyond death, when he leaves this world.

4 Man never dies. The soul inhabits the body for a time, and leaves it again. The soul is myself ; the body is only my dwelling-place.

5 Birth is not birth ; there is a soul already existent when the body comes to it. Death is not death ; the soul merely departs, and the body falls. It is because men see only their bodies, that they love life and hate death.

6 The pearls and gems which a man has collected, even from his

youth, cannot go with him to another world. Friends and relations cannot go with him a step further than his place of burial. But a man's actions, good or bad, go with him to the future world.

7 As kindred, friends, and dear ones salute him who hath travelled far and returned home safe, so

will good deeds welcome him who goes from this world and enters another.

8 Never will I seek or receive private, individual salvation ; never will I enter into final peace alone ; but for ever and ever, and everywhere, I will live and strive for the universal redemption of every creature throughout all the worlds.

CHINESE SCRIPTURES—GENERAL SELECTIONS.

SELECTION I.

God the parent of men, compassionate, wise, and pure; integrity of heart, justice, charity, and kindness toward all men are the offerings acceptable to him.

GOD is the Parent of men. He is compassionate and unwearied in blessing. He inspects kingdoms, and makes no mistakes. Clear-seeing and intelligent, He dwells with men in all their actions. He is offended with wrong-doing.

2 The reason which can be reasoned is not the Eternal Reason. The name which can be named is not the Eternal Name.

3 Man takes his law from the earth; earth takes its law from heaven; heaven takes its law from reason; reason takes its law from within itself. Use the light to guide you home to its own brightness.

4 Heaven exercises men with trials, holds in its hands the issues of things, and determines men's lot according to their conduct.

5 Only they who carry sincerity to the highest point, in whom there remains not a single hair's breadth of hypocrisy, can see the hidden springs of things.

6 I know that one must watch incessantly over himself; that Heav-

en has an intelligence which nothing escapes, and that Its decrees are without appeal. I know that It regards all things; that It enters into all; that It is present incessantly to all.

7 Heaven penetrates to the depths of all hearts, as daybreak illuminates the darkest room. We should strive to reflect Its light, as two instruments in complete harmony respond to one another.

8 Life and death depend on the law of Heaven, which is immutable. Poverty and riches are dispensed by Heaven, who cannot be compelled. A wise man reveres the dispensations of Heaven, and thus enjoys inward tranquillity and peace.

9 A disciple of Confucius being asked concerning his teaching, replied: "The doctrine of our master consists solely in integrity of heart, and treating his neighbor as he himself wishes to be treated."

10 If one strives to treat others as he would be treated by them, he will not fail to come near the perfect life.

11 What you would not like to have done to yourself, do it not unto others. When you labor for others, do it with the same zeal as if it were for yourself.

12 That which you dislike in su-

periors do not practise it toward inferiors ; and what you dislike in inferiors do not practise it toward superiors. This is the law for measuring others by ourselves.

13 To become the superior man, I must serve my father as I wish my son to serve me ; I must serve my elder brother as I wish my younger brother to serve me ; I must serve my prince as I should wish my minister to serve me ; and I must behave toward my friend as I would wish him to behave toward me.

14 The good man loves all men. He loves to speak of the good of others. All within the four seas are his brothers. Love of man is chief of all the virtues.

15 The mean man sows, that himself or his friends may reap ; but the love of the perfect man is universal.

SELECTION II.

The virtues both of ourselves and of others are what we should commend and cultivate ; but faults and wrongs should be covered, and at the same time gradually rooted out.

HIDE the faults of others, and make known their virtues.

2 When you hear people talk of the wickedness of mankind, partake not of their pleasure. When you hear people speak of the virtues of mankind, approve and rejoice therein.

3 The disease of men is neglecting to weed their own fields, and busying themselves with weeding the fields of other people.

4 True politeness consists in never

treating others as you would not like to be treated by them.

5 Of all noble qualities, loving compassion is the noblest. To love and serve all men is to delight in God.

6 Tread not in crooked paths. Deceive not in the secrecy of your house. Rectify your own hearts, that you may improve others.

7 To know a thing is right, and not to do it, is a weakness. When you know a thing, maintain that you know it ; when you do not know it, admit the fact : this is wisdom.

8 Fear not poverty, but fear missing of the truth. Let not thy tongue say what thy heart denies.

9 Never allow yourself to do a wrong thing because it seems trifling, nor to neglect doing a good action because it seems to be small.

10 Let no man do what his own sense of right forbids him to do ; and let him not desire what that forbids him to desire.

11 All men have in themselves feelings of mercy and pity, of shame and hatred of vice. They are a part of the organization of man, as much as his limbs or his senses ; and they may be trained as well.

12 The mountains naturally bring forth beautiful trees ; even when the trunks are cut down, young shoots will constantly spring up. If cattle are allowed to feed on the mountain, it looks bare ; shall we therefore say that bareness is natural to the mountain ? When the lower passions are let loose, they eat down the nobler growths of love and reverence in the heart of man ; shall we therefore say there are no such feel-

ings in his heart? Under the quiet, peaceful atmosphere of morning and evening, the shoots that have been browsed tend to grow again.

13 Humanity is the heart of man; justice is the path of man. To develop the principles of our higher nature is to know heaven.

SELECTION III.

Goodness, duty, and peace belong together; friendship, filial piety and kindness toward all living things, together with humility and self-control, constitute the sum of all virtue.

THE good should be met with goodness, and the not good should also be met with goodness. The upright should be dealt with uprightly, and those who are not upright should also be dealt with uprightly. The wise man avenges injuries by benefits.

2 The path of duty is near, yet men seek it afar off. The way is wide, it is not hard to find. Go home and seek it, and you will not lack teachers.

3 Peace is the highest aim of the superior man. Begin to regulate before disorder comes. Where legions are quartered briars and thorns grow.

4 Have only such friends as will advance you in piety and virtue. Friends should give each other good counsel, and stimulate each other to the love of goodness.

5 Do not exact from others that they love you as much as they can, or as much as they ought; but exact from yourself that you thus love them.

6 Deal with evil as you would

with a disease of your own body. The object of punishment is to make an end of punishing.

7 They who remember the benefits bestowed by parents are too grateful to remember their faults.

8 They are happy who can return to father and mother the care they received from them in infancy; still happier are they who can return their smiles and caresses, and feel for them the same love they have received.

9 Old age sometimes becomes second childhood: why should not filial piety become parental love?

10 The fidelity of the dog should shame men who are forgetful of benefits.

11 Do not kill a bird three springs old; the little ones in the nest are awaiting the father's and mother's return. Do not frighten sleeping birds, nor kill those with young, nor break eggs unnecessarily.

12 Be humane to all animals, even to insects. Harm not even plants or trees.

13 One who shot a stag and hit his own son, while he was grieving, heard a voice say, The stag loves his child as you love yours.

14 He who wishes to secure the good of others has already secured his own.

15 One forgives every thing to him who forgives himself nothing.

16 To indulge a consciousness of goodness is the way to lose it.

17 Be not sorry if men do not know you, but be sorry if you are ignorant of men.

18 Not to correct our faults is to commit new ones.

19 Very near together are hearts that have no guile.

20 The truly great man is he who does not lose his child-heart. He does not think beforehand that his words shall be sincere, nor that his actions shall be resolute: he simply always abides in the right.

21 When you have learned how to live well, you will know how to die well.

22 Religions are many and different; but reason is one. We are all brethren.

23 Maintain a love of harmony, that through your families the common speech shall be, Let us help one another!

SELECTION IV.

Virtue and wisdom cultivated in the individual will purify and establish the family, society, and the state.

A DROWNING kingdom must be rescued by right principles; not, like a drowning person, by the hands.

2 Great generals are great criminals. The hearts of men do not submit to force, but to virtue.

3 If wise and virtuous men were to govern a state for a hundred years, they would put an end to tyranny and punishments.

4 A man should not say, I am concerned because I have no place; but, I am concerned how I may become fit for one.

5 To see a man of eminent virtue, and not to promote him to a high station, shows disrespect to virtue. To see a base man and not dismiss him, not send him to a great distance, is an error.

6 Virtue is the root, and revenue the branches. If you lightly esteem the root, and attend principally to the branches, you spread disorder and rapine among the people.

7 Advance the upright, and set aside the crooked, and the people will be submissive to the laws.

8 A ruler must first have virtue in himself, then he may require it in others; he must be free from vice himself, then he may reprove it in others.

9 Things being investigated, knowledge became complete; knowledge being complete, thoughts were sincere; thoughts being sincere, hearts were rectified; hearts being rectified, persons were cultivated; persons being cultivated, families were regulated; families being regulated, states were rightly governed; states being rightly governed, the whole nation was made tranquil and happy.

GRECIAN SCRIPTURES.—GENERAL SELECTIONS.

SELECTION I.

The one God, omnipotent, omnipresent, eternal, wise, benevolent, holy,—the Father of Men.

THERE is One Unknown Being, prior to all beings, and exalted above all. He is the Author of all things, even of the ethereal sphere, and of all things below it.

2 He is Life, Counsel, and Light, —which three names all signify One Power; the same that drew all things, visible and invisible, out of nothing.

3 We will sing that eternal, wise, all-perfect Love, which brought order out of chaos. The empyrean, the deep Tartarus, the earth, the ocean, all that is, all that has been, and all that will be, was originally contained in His fruitful bosom.

4 He is the first and the last, the beginning and the end. All beings derive their origin from Him.

5 He is the Primeval Father, the Immortal Virgin, the Life, the Cause, the Energy of all things. There is One Only Power, One Only Lord, One Universal King.

6 There is One Eternal God, the cause of all things. He is the Divine Mind, the Infinite Wisdom, who brought matter out of chaos into order, and produced the world we see.

7 There is One Supreme Intelligence, who acts with order, proportion, and design; the Source of all that is good and just. He is the Eternal Living Being; the most noble of all beings; distinct from matter, without extension, without division, without parts, and without succession; who understands every thing, and gives motion to all things, continuing Himself immovable.

8 This is the genuine doctrine of the ancients, which has happily escaped the wreck of truth, and the rock of vulgar errors and poetic fables.

9 God is the Author of all things. He is too great to owe his existence to any other than Himself. Nothing is hidden from His sight. Night and slumber never weigh upon that Infinite Eye, which alone looks upon the truth. By Him we see; from Him we have all which we possess.

10 Giver of all good, Ordainer of all that is, and of all that happens, it is He who makes all, and who gives all. In Him are the beginning, the end, the measure, and the destiny, of every thing.

11 God is, by nature, the Father of men; and the best men He calls His sons.

12 When we sin, God does not turn from us. He is not angry.

He never leaves us, and consequently He does not return to us when we repent. All this is human, and quite foreign to the Divine.

13 We separate ourselves from God, by departing from that course which is in harmony with His nature; by restoring our original nature, we return to fellowship with God; and the act of our own return to God we ascribe to Him, as if He came back to us.

14 O thou Great Giver of all blessings, preserve us from error! Remove all shadows from our minds, and enable us to follow the laws of that Eternal Reason by which Thou guidest the world.

15 Thus honored by a knowledge of Thy righteous laws, we may be enabled to honor Thee, as feeble mortals should, and offer to Thee incessant hymns of praise.

16 For neither mortal nor immortal beings can be engaged in nobler service than celebrating the Divine Mind, which presides over all Nature.

SELECTION II.

God is infinitely wise and perfect in goodness; His perfections should be patterned after all.

THE One, better than intellect, from whom all things flow, and to whom they all ultimately tend, is The Good.

2 The universe belongs to the Deity, and He will not neglect what is His own. He cannot be called a wise physician, who only attends to the body in general, and not to particular parts. Nor do governors of cities, or masters of families, neglect small things.

3 Let us not then suppose that God, who is wisest of all, is less wise than men. He is the Shepherd of Mankind, taking the same care of them that a shepherd does of his sheep and oxen. He provides for all things, the smallest as well as the greatest.

4 He is the Architect of the World, the Father of the Universe, the Creator of Nature, the Sovereign Beauty, the Supreme Good, the Ruling Mind, which orders all things and penetrates all things.

5 He made the heavens and the earth. He is the Original Life and Force of all things, in the ethereal regions, upon the earth, and under the earth.

6 He is The Being, The Unity, The Good. He is pre-eminently the same in the invisible world that the sun is in this visible world. He is Truth; and light is the reflection of His truth. What light and sight are in this visible world, truth and intelligence are in the real, unchangeable world.

7 As light and vision resemble the sun, but are not the sun, so truth and knowledge resemble The Good, but they are not The Good; which is Itself something more worthy of reverence.

8 The end and aim of all things should be to attain to the First Good; of whom the visible sun is but the type, and this material world, with all its host of ministering spirits, is but the manifestation and the shadow.

9 As nothing is like the sun except through solar influences, so nothing can resemble The Good ex-

cept by an emanation of His divine light into the soul.

10 God is simple and true in word and deed. He has never changed Himself, nor does He deceive others ; neither by visions, nor discourse, nor the pomp of signs, nor when we sleep, nor when we wake.

11 Reflect that your own mind directs your body by its volitions, and you must be convinced that the Intelligence of the Universe disposes all things according to His pleasure.

12 Can you imagine that your eye is capable of discerning distant objects, and that the eye of God cannot at the same instant see all things ? Or that while your mind can contemplate the affairs of distant countries, the Supreme Understanding cannot attend at once to all the affairs of the universe ?

13 Such is the nature of the Divinity, that He sees all things, hears all things, is everywhere present, and constantly superintends all things.

14 He who disposes and directs the Universe, the Source of all that is fair and good, who amid successive changes preserves the course of Nature unimpaired, to whose laws all beings are subject,—this Supreme Deity, though Himself invisible, is manifestly seen in His magnificent operations.

15 Learn, then, from the things which are produced, to infer the existence of an Invisible Power, and to reverence the Divinity.

16 The Deity sees and hears all things, is everywhere present, and takes care of all things. If men believed this, they would abstain from

all base actions, even in private ; being persuaded that nothing they did could be unknown to God.

SELECTION III.

God seen in all His works ; Nature reveals Him, and His revelations are also made continually to the humble and purified souls of men.

HAIL, Great King and Father ! Thou who hast many names, but who art the Omnipotent One. Thou First of Immortals, Thou Sovereign of Nature, man is permitted to call upon Thee, and Thee I invoke.

2 All things that exist are Thy offspring, imperfect images of Thy being, echoes of Thy eternal voice. To Thee will I sing hymns, and praise Thee without ceasing.

3 The universe spread out above us, which seems to revolve round the earth, moves by Thy influence ; at Thy command its motions are performed in silence.

4 The infinite variety of souls that inhabit the earth, the sea, and the ethereal regions are subject to Thy wise control. The thunders are launched, and the lightnings flash, from Thy powerful hand, and all Nature trembles. Thou governest all creation by unerring laws.

5 The wicked disturb the harmonious course of things. They seek for happiness, but they do not comprehend Thy universal laws, which, by making them wise and good, would render them happy.

6 They deviate from the path of what is beautiful and just, and recklessly pursue the objects that attract them ; they pant after fame, they

grasp at sordid treasures, they lust after pleasures that entice and deceive them.

7 But Thou bringest order out of confusion, and guidest all to good.

8 Thou God of all, infuse light into the souls of men, whereby they may be enabled to know what is the root whence all their evils spring, and by what means they may avoid them.

9 Grant, we beseech thee, O Lord, the Giver and Guide of all reason, that we may always be mindful of the nature, of the dignity, and of the privileges wherewith thou hast honored us; that we may act in all things as becomes free agents, to the subduing and governing of our passions, to the refining them from flesh and sense, and to the rendering them subservient to excellent purposes.

10 Grant us all Thy assistance in the forming and directing our judgment; and enlighten us with Thy truth, that we may discern those things which are really good, and having discovered them, may love them and cleave steadfastly to the same.

11 And we pray Thee to disperse those mists which darken the eyes of our minds, that so we may have a perfect understanding, and know both God and man, and what is due to each.

12 O God, grant me to have few things, and to stand in need of none. Grant whatever it is best for me to have.

13 Father, give us all good, whether we ask it of Thee, or not; and avert from us all evil, though we do not pray Thee to do so.

14 And O grant me to be beautiful in soul! May all that I possess of outward things be in harmony with those within.

15 Teach me to think wisdom the only riches; and give me only so much wealth as a good and holy man could manage and enjoy.

SELECTION IV.

Death is only a phase of life; the soul is immortal, and for the purified there are pure joys and companionships beyond.

WHEN thou shalt have laid aside thy body, thou shalt rise, freed from mortality, and become an inhabitant of the kindly skies.

2 My body must descend to the place ordained, but my soul will not descend: being a thing immortal, it will ascend on high, where it will enter a heavenly abode.

3 Death does not differ at all from life.

4 Not by lamentations and mournful chants ought we to celebrate the funeral of a good man, but by hymns; for in ceasing to be numbered with mortals, he enters upon the heritage of a diviner life.

5 It is impossible there should be much happiness in this life; but there is great hope that after death every person may obtain what he most wishes for. This doctrine is not new, but has been known both to Greeks and other nations.

6 The body is a prison, from which the soul must be released before it can arrive at the knowledge of things real and immutable.

7 The soul of each of us is an immortal spirit, and goes to other im-

mortals to give an account of its actions.

8 Can the soul be destroyed? No. But if, in this present life, it has shunned being governed by the body, and has governed itself within itself, and has separated from the body in a pure state, taking nothing sensual away with it, does it not then depart to that which resembles itself,—to the invisible, the divine, the wise, the immortal?

9 And on its arrival there, is it not freed from errors, ignorance, fears, wild passions, and all other human evils? Does it not in truth pass the rest of its existence with the immortals?

10 Those who have lived a holy life, when they are freed from this earth, and set at large, as it were from a prison, will arrive at a pure abode above, and live without mortal bodies through all future time. They will arrive at habitations more beautiful than it is easy to describe.

11 The soul, which cannot die, merits all the moral and intellectual improvement we can possibly give it. A spirit, formed to live for ever, should be making continual advances in virtue and wisdom. A well cultivated mind regards the body merely as a temporary prison.

12 At death, such a soul is conducted by its invisible guardian to the heights of heavenly felicity, where it becomes the associate of the wise and good of all ages.

13 Is it not strange, my friends, that after all I have said to convince you I am going to the society of the happy, you still think this body to be identical with me? Bury my

lifeless body where you please; but do not mourn over it, as if it were any longer a part of me.

14 It would be wrong for me not to be grieved to die, if I did not think I should go to the wise and good, and dwell with men who have departed from this life, and are better than any who are here.

15 That I shall go to those who are perfectly good, I can assert positively, if I can assert any thing of the kind. And be assured I hope to go and dwell among good men.

16 I entertain a good hope that something awaits those who die, and that it will be better for the good than for the evil; as has been said long ago.

SELECTION V.

All truly wise men are divinely inspired; prayer is only the submissive, ardent, and humble turning of the soul toward God; purity, truthfulness, and justice endear men to God.

THE wise man preserves in his own bosom the sacred flame which enlightens him, though winds may blow and tempests roar without.

2 The wise man carries within him an unwritten but most divine law.

3 No man was ever truly great without divine inspiration.

4 Whatever good you do, ascribe it to God.

5 Statesmen and enthusiasts, who by their speeches incite men to noble deeds, are divinely inspired and possessed by the Divinity.

6 Those who aspire after what is holy and pure shall have assistance from above.

7 A man should never pray for any thing for himself, because every one is ignorant of what is really good for him.

8 Is there not need of much forethought in order that a person may not unconsciously pray for great evils to himself, while he thinks he is praying for good?

9 Prayer is the ardent turning of the soul toward God ; not to ask any particular good, but Good itself,—the Universal, Supreme Good.

10 We often mistake what is pernicious and dangerous for what is useful and desirable. Therefore remain silent before God, till He removes the clouds from thine eyes, and enables thee to see, by the light He gives, what is really good ; not what appears to thyself to be good.

11 The Divine Nature is not to be seduced by presents, like a corrupt judge. It would be a dreadful thing indeed, if the Divinity looked to gifts and sacrifices, and not to the soul.

12 To say that God is easily appeased is to compare Him to wolves or dogs, which are pacified by giving them a portion of the plunder.

13 Let no one who does not wish to become odious to God perpetrate, either by word or deed, any falsehood, or fraud, or adulteration in any thing, when calling on His name.

14 He who takes care of the universe has arranged all things for the safety and good of the whole. The most beautiful thing in human life is attainment to a resemblance of the Divine.

15 It is not life to live for one's

self alone. Let us help one another.

16 To speak the truth and perform good offices are two things that resemble God. Every man ought to speak and act with such perfect integrity, that no one could have reason to doubt his simple affirmation.

17 The perfectly just man would be he who should love justice for its own sake, not for the honors or advantages that attend it ; who would be willing to pass for unjust, while he practised the most exact justice ; who would not suffer himself to be moved by disgrace or distress, but would continue steadfast in the love of justice, not because it is pleasant, but because it is right.

18 Justice ought to be pursued for itself, not for rewards to spring from it. Justice is itself the best reward to the soul.

19 If a just man happens to be in penury, or to be afflicted with disease, or any other seeming evils,—these things issue to him in something good, either while he is living, or when he is dead ; for he who earnestly endeavors to be just, and to practise virtue, is never neglected by God.

20 Therefore, whatever people may think of you, do that which you believe to be right. Be alike indifferent to censure or praise.

SELECTION VI.

Precepts of charity, forgiveness, honesty, benevolence, temperance, and genuineness in every professed virtue.

THAT which thou blamest in another, do it not thyself.

2 Do not that to a neighbor which you would take ill from him.

3 Speak evil of no one; not even of your enemies.

4 We should do good to an enemy, and make him our friend.

5 Let no one remove the landmark of his friend, or his neighbor, or his fellow-citizen.

6 One who is injured ought not to return the injury, as the multitude think; for on no account can it be right to do injustice. Therefore it is not right to return an injury, or to do evil to any man, however we may have suffered from him.

7 He who commits injustice is always more unhappy than he who suffers by it. No one will dare maintain that it is better to do injustice than to bear it.

8 Shun bad gains, those losses in disguise.

9 The best thing is to do the present thing well.

10 That family is the best who obtain not unjustly, keep not unfaithfully, and spend in a way that produces no repentance.

11 God is glad when any one honors father and grandfather, mother and grandmother, worn down by age.

12 The old ought to treat the young with benevolence; and men should be kind to children, remembering that childhood is especially dear to God.

13 Not work, but idleness, disgraces men. Labor is Nature's physician.

14 Virtue is the health, the good habit, the beauty of the soul. Vice is its disease, its bad habit, its deform-

ity. Is not he wretched who enslaves the divine portion of himself, his soul, to the unclean appetites of his body?

15 Bodily enjoyment depends upon health, and health depends upon temperance.

16 Strength of mind depends upon sobriety; for this keeps reason unclouded by passion.

17 While the sensual man inflicts evil upon his friends, he brings far more evil upon himself. Not only to ruin his family, but also to bring ruin on his own body and soul, is the greatest wrong that any man can commit.

18 To fare well implies the partaking only of such food as does not disagree with body or mind; hence only those fare well who live temperately.

19 The temperate man is dear to the Deity because he is assimilated to him.

20 The first and best of victories is for a man to conquer himself; to be conquered by himself is of all things the most shameful and vile.

21 True happiness consists in perfect health, a moderate fortune, and a life free from effeminacy and ignorance.

22 A covetous man does not possess his wealth: his wealth possesses him.

23 If a man makes money at the expense of his virtue, he dishonors his soul. He sells honor for gold. All the gold on earth is of no value compared with virtue.

24 The life of that man is best who endeavors to become as good as possible; and the man who en-

joys most is he who feels that he is constantly advancing in virtue.

25 There is no better way to true glory than to endeavor to *be* good rather than to *seem* so.

26 Misfortunes come to man through excessive love of self. He misjudges things just, good, and beautiful, through thinking he ought always to honor what belongs to himself in preference to truth.

27 If you are handsome, do handsome things. If you are deformed, supply the defects of nature by your virtues.

28 Esteem it a great part of a good education to be able to bear with the want of it in others.

29 The discourse of a philosopher is vain, if no passion of a man is healed thereby.

30 Let not the disgrace or punishment of a father fall upon any of his children.

31 That commonwealth is happiest where the people mind the law more than they do the lawyers.

32 Justice is the beginning of political equality, but brotherly love is the completion of it.

SELECTION VII.

This present world is only a reflection of the ethereal and eternal world above; present glories are not worthy to be compared with those which shall be revealed.

IN the ethereal regions above is the real eternal world. All the objects on this earth are merely imperfect images, or reflections, of the things in that world of realities.

2 There are the types of all things, as they came fresh from the Divine

Mind. All is beautiful, transparent, and harmonious. Fruits of exquisite flavor grow spontaneously. Rivers of nectar flow. The colors of all things are more pure and brilliant.

3 Those who live there inhale light, as we breathe air; and the water they drink is purer than air.

4 We, who live in the deep abyss of the material world, imagine that we are in an elevated place, and we call the atmosphere heaven.

5 It is as if a man were looking at the sun or the stars from the bottom of the ocean, and, seeing them reflected through the water, should imagine that the sea itself was the sky.

6 A soul embodied on this earth is like a man imprisoned in a deep cave, where the only light admitted comes from a fire that is burning above him and behind him. Many objects pass and repass in the light, but the captive merely sees the shadows of those things reflected on the walls of the cave. He thinks those shadows are realities; and if he hears voices, he thinks the shadows are speaking. If he should be pulled up out of the cave, he would shut his eyes at first, because the light would be too strong for them. He would need to have practice to enable him to see real objects. First, he would see only the shadows of men and things, as if reflected in the water; then he would begin to see things themselves, but better by night than by day: he would see the moon and stars better than the sun; gradually he would be able to look at the sun itself, and to see all things properly. Then

he would understand *that* to be the world of realities. Whenever he remembered his former dwelling in a cave, he would rejoice in the change of his condition, and he would feel pity for those who were still imprisoned there. Nothing that could be offered him would tempt him to go back. If he were dragged

back into the cave, he would be as much blinded by going out of light into darkness, as he had been by going out of darkness into light ; and if he were to tell those imprisoned in the cave that the things they saw there were not realities, but mere shadows, they would say he had lost his sight by going up above.

THE WRITINGS OF PLATO.

SELECTION I.

Fragments gathered from the writings of Plato, showing what were the ideas of Socrates concerning the nature of the soul, its connection with the body, its proper discipline, and its true emancipation.

EVERY soul is immortal; for whatever is continually moved is immortal. Every body which is moved from *without*, is soulless, but that which is moved from *within*, that is, of itself, possesses a soul, since this is the very nature of soul. But if this be the case, that there is nothing else which moves itself except soul, soul must necessarily be both uncreate and immortal. This, then, may suffice with reference to its immortality.

2 But respecting its nature we must speak as follows: what it *is*, would in every way require a divine and lengthened exposition to tell; *but what it is like*, a human and a shorter one: in this way, then, we will describe it.

3 Let it, then, be likened to the combined power of a pair of winged steeds and a charioteer. Now the steeds and charioteers of the Im-

mortals are all both good themselves and of good extraction, but all others are mixed. In the first place, then, our ruling power drives a pair of steeds; in the next place, of these it has one that is beautiful and noble and of similar extraction, but the other is of opposite extraction and opposite character: our driving, therefore, is necessarily difficult and troublesome.

4 While the soul is perfect, then, and winged, it soars aloft and governs the universe; but when it has lost its wings it is borne downward. But let us now discover the cause of the loss of the wings, why they fall off from the soul. It is something of the following kind:—

5 The natural power of a wing is to carry up heavy substances by raising them aloft to the regions where the Immortals dwell; and of the parts connected with the body, it probably partakes most largely of that which is divine. But that which is divine is beautiful, wise, good, and every thing of that kind. By these, then, the wings of the soul are chiefly nourished and increased; but by what is base and vile, and other similar

contraries, they fall to decay and perish.

6 Now of justice and temperance and whatever else souls deem precious, there is no brightness in the resemblances of this life by which they can be fully understood; but by means of our dull instruments with difficulty a few only, on approaching the images, are able to discern the character of that which is represented.

7 But, while the soul was yet winged, beauty was splendid to look on, when with that happy choir, in company with the Supreme One, and others of the Immortals, we beheld that blissful sight and spectacle, and were initiated into that which may be rightly called the most blessed of all mysteries, which we celebrated when we were whole and unaffected by the evils that awaited us in time to come; and, moreover, when we were initiated in, and, in the pure light, beheld perfect, simple, calm, and blessed visions, being ourselves pure, and as yet unmasked with this which we now carry about with us and call the body, fettered to it like an oyster to its shell.

8 This is a recollection of those things which our soul formerly saw when journeying with Deity, despising the things which we now say are, and looking up to that which really is.

9 Wherefore, with justice, the mind of the lover of Wisdom is alone furnished with wings; for, to the best of his power, his memory dwells on those things, by the contemplation of which even Deity is divine.

10 A man who makes a right use

of such memorials as these, by constantly perfecting himself in perfect mysteries, alone becomes truly perfect; but on account of keeping aloof from human pursuits, and dwelling on that which is divine, he is found fault with by the multitude as out of his senses. It escapes the notice of the multitude that he is inspired.

11 To this, then, comes our whole argument respecting that kind of inspiration, on account of which any one, who, on seeing beauty in this lower world, being reminded of the true, begins to recover his wings, and, having recovered them, longs to soar aloft; but being unable to do it, looks upward like a bird, and despising things below, is deemed to be affected with madness.

12 And, with respect to my anticipation of future things, as it seems, I appear to you to be inferior to swans; for they, when they perceive that they must needs die though they have been used to sing before, sing then more than ever, rejoicing that they are about to depart to that Deity whose servants they are.

13 But it is absolutely necessary that the temperate man, who is also just, brave, and pious, should be a perfectly good man; and that a good man should do whatever he does well and honorably, and that he who does well should be blessed and happy; but that the wicked, who does ill, should be wretched.

14 I, therefore, thus lay down these things and affirm that they are true. But if they are true, as it seems, he who wishes to be happy must pursue and practise temper-

ance, and must avoid intemperance, every one of us with all his might ; and must endeavor never to stand in need of punishment, but if he does need it, either he or any of his family, (whether it be the case of a private person or a city,) justice must be administered, and punishment inflicted, if he is to be happy.

15 This appears to me to be the mark to which we ought to look for the guidance of our life, referring all private and public actions to this point ; that justice and temperance may be ever present with him who will be blessed, and to act accordingly ; not suffering his desires to be intemperate, nor endeavoring to satisfy them,—which is an irremediable evil, causing a man to live like a robber. For such a one could neither be dear to any other man, nor to God ; for it is impossible there can be any communion between them ; and where there is no communion there can be no friendship.

16 The well-ordered and wise soul, then, both follows, and is not ignorant of its present condition ; but when death comes, that which through passion clings to the body, after vehement resistance and great suffering, is forcibly, and with much difficulty, led away by its appointed guide.

17 And when it arrives at the place where the others are, if it be impure, every one shuns it and turns away from it, and will neither be its fellow-traveller nor guide, but it wanders about, oppressed with every kind of helplessness, until certain periods

have elapsed. But the soul which has passed through life with purity and moderation, having obtained the Immortals for his fellow-travellers and guides, settles each in the place suited to it.

18 These things being thus constituted, when the dead arrive at the place to which their guide leads them severally, first of all they are judged, as well those who have lived well and piously, as those who have not.

19 And those who appear to have passed a middle kind of life, proceeding to Acheron, and embarking, arrive at the lake, and there dwell ; and when they are purified, and have suffered punishment for the iniquities they may have committed, they are set free, and each receives the reward of his good deeds according to his deserts. But those who appear to be incurable, through the magnitude of their offences, either from having committed many and great sacrileges, or many unjust and lawless murders, or other similar crimes, these a suitable destiny hurls into Tartarus, whence they never come forth.

20 This law, then, respecting men was in existence in the time of Saturn, and always was, and still is established among the Immortals : that a man who has passed through life justly and piously, when he dies should go to the isles of the blessed, and dwell in all perfect happiness, free from evil ; but that he who has lived unjustly and impiously should go to a prison of retribution and justice.

SELECTION II.

Some fragments gathered from the writings of Plato, in which are stated the reasons and the faith of Socrates with reference to the soul's immortality.

BUT now I wish to render an account to you, my judges, of the reason why a man who has really devoted his life to the love of Wisdom, when he is about to die, appears to me, on good grounds, to have confidence, and to entertain a firm hope that the greatest good will befall him in the other world, when he has departed this life.

2 Can the soul, then, which is invisible, and which goes to another place like itself, excellent, pure, and invisible, and therefore truly called the invisible world, even to the presence of a good and wise God, (whither, if God will, my soul also must shortly go,) can this soul of ours, I ask, being such and of such a nature, when separated from the body be immediately dispersed and destroyed, as most men assert? Far from it.

3 This is an ancient saying, which we now call to mind, that souls departing hence exist there, and return hither again, and are produced from the dead. And if this is so, that the living are produced again from the dead, can there be any other consequence than that our souls are there?

4 For, indeed, I should not wonder if Euripides speaks the truth when he says: Who knows whether to live is not death, and to die, life?

5 Consider it also thus: that, when soul and body are together,

nature enjoins the latter to be subservient and obey, the former to rule and exercise dominion. And in this way, which of the two appears to you to be like the divine, and which the mortal? Does it not appear to you to be natural that the divine should rule and command, but the mortal obey and be subservient?

6 Since, then, that which is immortal is also incorruptible, can the soul, since it is immortal, be any thing else than imperishable? When, therefore, death approaches a man, the mortal part of him, as it appears, dies; but the immortal departs safe and uncorrupted, having withdrawn itself from death. The soul, therefore, is most certainly immortal and imperishable, and our souls will really exist in the World of the Departed.

7 Wherefore, it necessarily follows from all this, that some such opinion as this should be entertained by genuine lovers of Wisdom, so that they should speak among themselves as follows: A by-path, as it were, seems to lead us on in our researches undertaken by reason; because as long as we are encumbered with the body, and our soul is contaminated with such an evil, we can never fully attain to what we desire; and this, we say, is truth. For the body subjects us to innumerable hindrances on account of its necessary support; and, moreover, if any diseases befall us, they impede us in our search after that which is; and it fills us with longings, desires, fears, all kinds of fancies, and a multitude of absurdities, so that, as it is said in real truth, by reason

of the body it is never possible for us to make any advance.

8 But does not purification consist in this: in separating as much as possible the soul from the body, and in accustoming it to gather and collect itself by itself on all sides apart from the body; and to dwell, as far as it can, both now and hereafter, delivered, as it were, from the shackles of the body?

9 This, then, is called death, this deliverance and separation of the soul from the body. But, as we affirmed, those who pursue Wisdom rightly are especially and alone desirous of this very deliverance, and this is the very study of the lovers of Wisdom, the deliverance and separation of the soul from the body.

10 Then would it not be ridiculous for a man who has endeavored throughout his life to live as near as possible to death, when death arrives, to grieve? would not this be ridiculous?

11 In reality, then, those who pursue Wisdom rightly study to die; and to them, of all men, death is least formidable. Judge from this. Since they altogether hate the body and desire to keep the soul by itself, would it not be irrational if, when this comes to pass, they should be afraid and grieve, and not be glad to go to that place where, on their arrival, they may hope to obtain that which they longed for throughout life?

12 But they longed for wisdom, and to be freed from association with that which they hated. For as many as rightly apply themselves to

Wisdom, seem to have left all others in ignorance, that they aim at nothing else than to die and to be dead.

13 Does not the soul, then, when in this state, depart to that which resembles itself, the invisible, the divine, immortal, and wise? and on its arrival there, is it not its lot to be happy, free from error, ignorance, fears, wild passions, and all the other evils to which human nature is subject? and, as is said of the initiated, does it not in truth pass the rest of its time with the Immortals?

14 But, I think, if the soul departs from the body polluted and impure, as having constantly held communion with the body, and having served and loved it, and been bewitched by it, through desires and pleasures, so as to think that there is nothing real except what is corporeal, what one can touch and see, and drink and eat, and employ for sensual purposes; but as to what is obscure and invisible to the eyes, (what is intellectual and apprehended by reason,) having been accustomed to hate, fear, and shun this: Do you think that a soul thus affected can depart from the body free and uncontaminated?

15 Then, are not they the most happy, and do they not go to the best place, who have practised that social and civilized virtue, which they call temperance and justice, and which is produced from habit and exercise?

16 But it is not lawful for any one, who has not studied Wisdom and departed this life perfectly pure, to pass into the rank of Immortals: but

only for the true lover of Wisdom. And on this account, those who are truly wise abstain from all bodily desires; persevere in so doing, and will not yield to them. Neither do they fear the loss of property, and poverty, as do the generality of men and the lovers of wealth; nor, again, do they dread disgrace and ignominy, and run from them, as do those who are lovers of power and honor.

17 And temperance, also, which even the multitude call temperance, and which consists in not being carried away by the passions, but in holding them in contempt, and keeping them in subjection, does not this belong to those only who most despise the body, and live in the study of Wisdom?

18 Would not this, then, be a sufficient proof to you, with respect to a man whom you should see grieved when about to die, that he was not a lover of Wisdom but a lover of his body? and this same person is probably a lover of riches and a lover of honor, one or both of these.

19 But it is right, my friends, that we should consider this, that if the soul is immortal, it requires our care not only for the present time, which we call life, but for all time; and the danger would now appear to be dreadful, if one should neglect it. For if death were a deliverance from every thing, it would be a great gain for the wicked, when they die, to be delivered at the same time from the body, and from their vices, together with the soul: but now, since it appears to be immortal, it can have no other refuge from evils, and no safety,

except by becoming as good and wise as possible.

20 He, then, is truly wise who considers most about his soul; who during this life disregards all the pleasures and ornaments of the body as foreign from his nature, thinking that they do more harm than good, and zealously applies himself to the acquirement of knowledge; who also having adorned his soul, not with a foreign, but with its own proper, ornament, temperance, justice, fortitude, freedom, and truth, thus waits for his passage to the World of the Departed, as one who is ready to go whenever destiny shall summon him.

21 If this, then, is true, my friends, there is great hope for one who arrives where I am going; there, if anywhere, to acquire in perfection that, for the sake of which we have taken so much pains during our past life; so that the journey now appointed me is set out upon with good hope, and will be so by any other man who thinks that his mind has been as it were purified.

22 For, if I did not believe that I should go first of all amongst other Immortals who are both wise and good, and, next, amongst men who have departed this life, better than any here, I should be wrong in not grieving at death: but now be assured, I hope to go amongst good men (though I would not positively assert it). That, however, I shall go amongst Immortals who are perfectly good masters, be assured I can positively assert this, if I can any thing of the kind. So that, on this account, I am not so much troubled, but I entertain a good hope that

something awaits those who die, and that, as was said long since, it will be far better for the good than the evil.

23 But for the sake of these things which we have described, we should use every endeavor, so as to acquire virtue and wisdom in this life; for the reward is noble, and the hope great.

24 To affirm positively, indeed, that these things are exactly as I have described them, does not become a man of sense; that however either this, or something of the kind, takes place with respect to our souls and their habitations—since our soul is certainly immortal—this appears to me most fitting to be believed, and worthy the hazard of one who trusts in its reality; for the hazard is noble, and it is right to allure ourselves with such things, as with enchantments.

25 I therefore am persuaded by these accounts; and consider how I may exhibit my soul before the judge in the most healthy condition. Wherefore, disregarding the honors that most men value, and looking to the truth, I shall endeavor in reality to live as virtuously as I can, and when I die, to die so. And I invite all other men, to the utmost of my power; and you too I, in turn, invite to this life and this contest, which I affirm surpasses all contests here.

26 Let us use as our guide, then, the reasoning that has now been made clear to us, which teaches us that this is the best mode of life—to live and to die in the exercise of justice and the other virtues. This, then, let us follow, and invite others to do the same.

SELECTION III.

Fragments gathered from the writings of Plato, in which are presented the beliefs of Socrates, that the Deity inspires all true teachers of men to reveal that Wisdom that consists in sincerity, justice, love, and holiness; and in revealing it requires and enables them to suffer ridicule, reproach, and persecution.

BUT the most important thing in my art is, that it is able to test in every possible way whether the mind of a young man is bringing forth an image and a cheat, or what is genuine and true.

2 I myself am barren of wisdom, and as to what many have reproached me with, that I question others but give no answer myself on any subject, because I have no wisdom, they reproach me truly. But the cause of this is as follows: the Deity compels me to act, *as it were*, the part of a midwife, but forbids me to bring forth myself.

3 I am not, therefore, myself at all wise, and I have no such discovery as is the offspring of my own mind. But those who associate with me at first appear, some of them, exceedingly ignorant, but all, as our intimacy continues, to whom the Deity grants that privilege, make a wonderful proficiency, as is evident both to themselves and others. And this is clear, that they make this proficiency without ever learning any thing from me, but from their own resources finding and becoming possessed of many beautiful things.

4 But I am afraid that, from my love of mankind, I appear to them to tell every man too freely whatever I know; not only *teaching* without pay,

but even gladly offering myself, if any one is willing to listen to me.

5 But to be laughed at is perhaps of no consequence, for the Athenians, as it appears to me, do not care very much whether they think a man is wise, so long as he does not communicate his wisdom; but when they think a man makes others wise, they are angry, either through envy or from some other cause.

6 For call to mind what has already been said, that to a sick man what he eats appears and *is* bitter; but to a man in health it is and appears the contrary. And in order to cause it to appear otherwise, there is no need to make either of them wiser than the other; nor must we allege that the sick man is ignorant, because he is of a different opinion, and that he who is in health is wise, because he thinks differently; but we must endeavor to make the sick man change over to the other side, for the condition of health is better.

7 In like manner, in instruction, we should endeavor to make a man change from one habit to a better. No one ever makes one who entertains false opinions afterward entertain true ones; for it is not possible for a man to have opinions other than those by which he is, *by his own character*, affected; and these, *to him*, are always the true ones. And I think that a man who, from a depraved habit of soul, forms opinions corresponding to it, *if he be changed to a good habit*, it will cause him to form different opinions of the same character.

8 Here it is necessary to observe, that in each of us there are two

ruling and leading principles, which we follow wherever they lead: one being an innate desire of pleasures; the other an acquired opinion, which aims at what is most excellent. These sometimes agree in us, and sometimes are at variance; and sometimes one gets the upper hand, at other times the other.

9 When opinion therefore with the aid of reason leads to that which is best, and gets the upper hand, we give the name of temperance to this power; but when desire drags us irrationally to pleasures, and rules within us, this ruling power takes the name of excess.

10 But excess has many names; for it has many limbs and many forms. And of these principles, the one that happens to get the predominance gives its own name to the person who possesses it: and that neither honorable nor worth acquiring.

11 For instance, with respect to food, desire that gets the better of the highest reason, and of the other desires, will be called gluttony; and will cause the person who possesses it to be called by the same name. Again, with respect to drinking, when it has usurped dominion, by leading its possessor in this direction, it is clear what designation it will acquire. And with respect to other things akin to these, and the names of kindred desires, it is manifest how they ought to be called, according as each for the time being happens to be dominant.

12 Listen to me now in silence. For in truth the place appears to

be divine. If, therefore, in the progress of my speech I should be frequently entranced by the genius of the spot, you must not be surprised. For what I utter now is not very far removed from inspiration.

13 In the matter I am speaking about, with respect to what is just and unjust, holy and unholy, men will persist that none of these have by nature an essence of their own, but that what appears to the community to be true, that becomes true at the time when it so appears, and so long as it appears.

14 But is not Holiness itself the same with itself in every action? and again, is not Impiety, which is contrary to all Holiness, in every case similar to itself; and has not every thing that is impious some one character with respect to Impiety?

15 Remember, then, that I did not beg this of you, to teach me some one or two from among many holy things; but the particular character itself by which all holy things are holy. Teach me this very character, what it is; in order that looking to it, and using it as a model, I may say that such a thing of all that you or any one else does is holy, and that what is not such is not holy.

16 For I mean the contrary to what the poet said, who wrote: "You are unwilling to mention the Creator who made this universe, for where fear is there is also shame." It does not appear to me that where fear is there is also shame; but wherever shame is there is fear. For is there any one who is ashamed of and blushes at any thing, that is not afraid of and does not fear the reputation of baseness?

17 It is not right, therefore, to say, that where fear is there also is shame; but, *on the contrary*, where shame is, there also is fear. For I think that fear is more extensive than shame; shame is a part of fear.

18 I ask you then, whether where the just is, there also is the holy, or where the holy is there also is the just. But wherever the just is, there is not always the holy: for the holy is a part of the just. If the holy is a part of the just, it is necessary, as it seems, that we should find out what part of the just the holy is.

19 But, my good friend, consider whether that which is noble and good is not something else than merely to save and be saved; and whether that principle, that one should live as long as one can, is not to be given up by one who is truly a man. Life should not be too fondly loved, but leaving these things to the care of the Deity, and believing the women, *who say* that no man can avoid his fate, one should consider this, by what means he may pass the remainder of his life in the best possible manner.

20 For there is a law that those who have already set out in the heavenward path should never again enter on darkness and the paths beneath the earth; but that, passing a splendid life, they should be happy walking with each other; and that, for their love's sake, whenever they become winged, they should be winged together.

21 If, then, the better parts of their mind having prevailed so as to lead them to a well-regulated mode

of living and to Wisdom, they pass their life here in bliss and concord; having obtained the mastery over themselves, and being orderly, through having brought into subjection that part of the soul in which vice was engendered; and having set free that in which was virtue; such as these, when they depart this life, becoming winged and light, shall be declared victorious in one of the three truly Olympic contests: a greater good than which, neither human prudence nor divine inspiration can possibly bestow on man.

22 O beloved Omnipresence, and all ye other divinities of this place, grant me to become beautiful in the inner man, and that whatever outward things I have may be at peace with those within. May I deem the wise man rich, and may I have such a portion of gold as none but a prudent man can either bear or employ.

SELECTION IV.

Fragments gathered from the writings of Plato, in which are taught the principle held by Socrates, that while to act unjustly is a great evil, the greatest and chief of all evils is seeking or desiring to escape from merited punishment.

SINCE there are two models in the nature of things, one divine and most happy, the other ungodly and most miserable, they who do not perceive that this is the case, through stupidity and extreme folly, unconsciously to themselves become similar to the one by unjust actions, and dissimilar to the other. Wherefore they are punished, by leading a life suited to that to which they are assimilated.

2 But if we should tell them, that unless they abandon this unjust manner of living, that place which is free from all evil will not receive them when dead; but that as here they lead a life resembling themselves, so in like manner there, they will associate with evil,—these things, as being altogether deep and wise, they will listen to as the extravagances of foolish men.

3 But let us describe the truth as follows: God is never in any respect unjust, but as just as possible, and there is not any thing that resembles him more than the man amongst us who has likewise become as just as possible. And on this depends the true excellence of a man, and his nothingness and worthlessness. For the knowledge of this is wisdom and true virtue, but the not knowing it is manifest ignorance and vice.

4 It is therefore by far the best not to allow him who acts unjustly, or who speaks or acts impiously, to succeed by reason of his wickedness; for they delight in commendations, and think they hear that they are not valueless, mere burdens on the earth, but men such as they ought to be who will be useful in a city. The truth, therefore, must be spoken, that they are so much the more what they think they are not, from not thinking that they are such. For they are ignorant of the punishment of injustice, of which they ought to be least of all ignorant.

5 For these, my excellent friend, have managed much the same as one who being afflicted with the worst diseases should contrive not to have his bodily maladies corrected or sub-

jected to medical treatment: fearing, as if he were a child, to be burnt and cut, because these operations are painful. Being ignorant, as it seems, of what health is, and a good habit of the body.

6 Now, from what we have just said, those who flee from punishment appear to do something of this kind; they look to the pain attending it, but are blind to its utility, and are ignorant how much more miserable than an unhealthy body it is to dwell with an unhealthy soul, that is corrupt, unjust, and impious. Whence they do every thing that they may not be punished, nor freed from the greatest evil.

7 And do not physicians generally allow a man in health to satisfy his desires; as, for instance, when hungry to eat as much as he pleases, or when thirsty to drink; but when ill, is it not true that they scarcely ever allow him to satisfy himself with what he desires?

8 And should not the same method be adopted with respect to the soul? So long as it is depraved, as being without understanding, intemperate, unjust, and unholy, one ought to restrain it from the indulgence of its desires, and not permit it to do any thing except what will render it better? And is not to restrain any one from what he desires, to punish him? To be punished, therefore, is better for the soul than to permit it to be intemperate, unjust, and unholy.

9 Therefore ought every man to accuse himself, and afterward his relatives, and any other of his friends, who may have acted unjustly; and

not conceal the crime, but bring it to light, in order that he may be punished, and restored to health. Moreover, he should compel both himself and the others to lay aside fear, and with his eyes shut, and in a manly way, deliver himself up, as to a physician, to be cut and cauterized, pursuing the good and the beautiful, without paying any regard to what is painful; if he has committed a wrong worthy of stripes, delivering himself up to be beaten; if of bonds, to be bound; if of a fine, to pay it; if of exile, to be banished; if of death, to die; being himself the first accuser of himself, and others his relatives, not sparing either himself or them, but employing argument for this very purpose, that, the crimes being exposed, they may be freed from the greatest of evils, injustice.

10 If a man has committed injustice, either himself, or any one else for whom he has regard, he ought of his own accord to betake himself thither, where as soon as possible he will be punished; going to a judge as to a physician, taking every pains lest the disease of injustice becoming inveterate should render the soul corrupt and incurable.

11 I say, then, that that is holy, to prosecute any one who acts unjustly either with respect to murder or sacrilege, or who commits any similar offence; whether he be one's father or mother, or whoever else he may be; and not to prosecute him as impious.

12 Will not, then, that good instructor who follows the rules of art, looking to these things, address the

arguments he uses and all his actions to souls? And if he should bestow a gift, will he not bestow it, and, if he should take any thing away, will he not take it away *with the same end*, always directing his attention to this,—that justice may be produced in the souls of his fellow-citizens, and injustice banished; that temperance may be produced in them, and intemperance banished; and, in short, that every virtue may be planted in them, but vice driven out.

13 Remember, then, that we said there were two methods for the cultivation of each, both the body and the soul; and that one had reference to pleasure, but the other to that which is best, that is, not to gratify, but to oppose, the inclinations. The first method, then, that looks to pleasure is ignoble; but the second endeavors that that which we cultivate may be made as excellent as possible, whether it be the body or the soul.

14 But it is proper that every one who is punished, if he is rightly punished by another, should either himself become better, and be benefited by it, or should be an example to others; that they, beholding his sufferings, may be made better through fear. But those that are benefited, at the same time that they suffer punishment both from the Immortals and from men, are such as have been guilty of *curable* offences; their benefit, however, both here and in the World of the Departed, accrues to them by means of pain and torments; for it is not possible to be freed from injustice in any other way.

SELECTION V.

Fragmentary selections from Socrates' defence before the Athenian tribunal, in which he explains in what true wisdom consists; and repels the charge that his teachings against the established religion had been the means of corrupting the youth.

I MUST make my defence then, O Athenians, and endeavor in this so short a space of time to remove from your minds the calumny which you have long entertained. I wish, indeed, it might be so (if it were at all better both for you and me), and that in making my defence I could effect something more advantageous still. I think, however, that it will be difficult; and I am not entirely ignorant what the difficulty is. Nevertheless, let this turn out as may be pleasing to God, I must obey the law, and make my defence.

2 Let us, then, repeat from the beginning what the accusation is from which the calumny against me has arisen, and relying on which Melitus has preferred this indictment against me. Well, what then do they who charge me say in their charge? For it is necessary to read their deposition as of public accusers. "Socrates acts wickedly and is criminally curious in searching into things under the earth, and in the heavens, and in making the worse appear the better reason, and in teaching these same things to others." Such is the accusation.

3 I will endeavor to show you what it is that has occasioned me this character and imputation. Listen then: to some of you, perhaps, I shall appear to jest, yet be assured

that I shall tell you the whole truth. For I, O Athenians, have acquired this character through nothing else than a certain wisdom.

4 Of what kind, then, is this wisdom? Perhaps it is merely human wisdom. For in this, in truth, I appear to be wise. But, O Athenians, do not cry out against me, even though I should seem to you to speak somewhat arrogantly. For the account which I am going to give you is not my own, but I shall refer to an authority whom you will deem worthy of credit. For I shall adduce to you the oracle at Delphi as a witness of my wisdom, if I have any, and of what it is.

5 You doubtless know Chærepho: he was my associate from youth, and the associate of most of you; he accompanied you in your late exile, and returned with you. You know, then, what kind of a man he was, how earnest in whatever he undertook. Having once gone to Delphi, he ventured to make the following inquiry of the oracle, (and as I said, O Athenians, do not cry out,) for he asked if there was any one wiser than I. The Pythian thereupon answered that there was not one wiser; and of this, his brother here will give you proofs, since he himself is dead.

6 Consider, then, why I mention these things: it is because I am going to show you whence the calumny against me arose. For when I heard this, I reasoned thus with myself: What does the oracle mean? What enigma is this? For I am not conscious to myself that I am wise, either much or little. What, then, does he mean by saying

that I am the wisest? For assuredly it does not speak falsely: that it cannot do.

7 And for a long time, I was in doubt what it meant; afterward, with considerable difficulty, I had recourse to the following method of searching out its meaning: I went to one of those who have the character of being wise, thinking that there, if anywhere, I should confute the oracle, and show, in answer to the response, that this man is wiser than I, though it had been affirmed that I was the wisest.

8 Having then examined this man, (there is no occasion to mention his name; he was, however, one of our great politicians, in examining whom I felt as I proceed to describe, O Athenians!) having fallen into conversation with him, this man appeared to me to be wise in the opinion of most other men, and especially in his own opinion, though in fact he was not so. I thereupon endeavored to show him that he fancied himself to be wise, but really was not. Hence I became odious both to him, and to many others who were present.

9 When I left him, I reasoned thus with myself, I am wiser than this man, for neither of us appear to know any thing great and good: but he fancies he knows something, although he knows nothing, whereas I, as I do not know any thing, so I do not fancy I do. In this trifling particular, then, I appear to be wiser than he, because I do not fancy I know what I do not know.

10 After this I went to others in turn, perceiving, indeed, and grieving

and alarmed that I was making myself odious; however, it appeared necessary to regard the oracle as of the greatest importance, and that, in order to discover its meaning, I must go to all who had the reputation of possessing any knowledge.

11 From this investigation, then, O Athenians! many enmities have arisen against me, and those the most grievous and severe; so that many calumnies have sprung from them, and amongst them this appellation of being wise. For those who are from time to time present think that I am wise in those things, with respect to which I expose the ignorance of others.

12 The oracle, however, O Athenians! appears to be really wise, and to mean this, That human wisdom is worth little or nothing. And it is clear that it did not say this of Socrates, but made use of my name, putting me forward as an example; as if it had said, That man is the wisest among you, who, like Socrates, knows that he is in reality worth nothing with respect to wisdom.

13 With respect, then, to the charges which my first accusers have alleged against me, let this be a sufficient apology to you. To Melitus, that good and patriotic man (as he says), and to my later accusers, I will next endeavor to give an answer; and here again, as there are different accusers, let us take up their deposition. It is pretty much as follows: "Socrates," it says, "acts unjustly in corrupting the youth, and in not believing in those gods in whom the city believes, but in other strange

divinities." Such is the accusation.

14 It says that I act unjustly in corrupting the youth: Is it not evidently (according to the indictment which you have preferred) by teaching them not to believe in the gods in whom the city believes, but in other strange deities? Do you not say that by teaching these things, I corrupt the youth?

15 Come, then, tell me; do you not consider it of the greatest importance that the youth should be made as virtuous as possible? Tell me further, whether is it better to dwell with good or bad citizens? Answer, my friend: for I ask you nothing difficult. Do not the bad work some evil to those that are continually near them, but the good some good?

16 What, then, Melitus, are you at your time of life so much wiser than I am at my time of life, as not to know that the evil are always working some evil to those that are most near to them, and the good some good? Have I arrived at such a pitch of ignorance as not to know, that if I make any one of my associates depraved, I shall be in danger of receiving some evil from him? And yet, as you say, I have designedly brought about this so great evil.

17 In this I cannot believe you, Melitus, nor do I think would any other man in the world: but either I do not corrupt the youth, or if I do corrupt them I do it undesignedly: so that in both cases you speak falsely.

18 But if I corrupt them undesignedly, for such involuntary offences it is not usual to accuse one here;

but to take one apart and to teach and admonish one. For it is evident that if I am taught, I shall cease doing what I do undesignedly. But you shunned me and were not willing to associate with and instruct me; but you accuse me here, where it is usual to accuse those who need punishment and not instruction.

19 But I, through the whole of my life, if I have done any thing in public, shall be found to be a man, and the very same in private, who has never made a concession to any one contrary to justice: neither to any other, nor to any one of these whom my calumniators say are my disciples.

20 I, however, was never the preceptor of any one; but if any one desired to hear me speaking and to see me busied about my own mission, whether he were young or old, I never refused him. Nor do I discourse when I receive money, and not when I do not receive any, but I allow both rich and poor alike to question me; and, if any one wishes it, to answer me and hear what I have to say.

21 And for these, whether any one proves to be a good man or not, I cannot justly be responsible, because I never either promised them any instruction or taught them at all. But if any one says that he has ever learned or heard any thing from me in private, which all others have not, be well assured that he does not speak the truth.

22 But why do some delight to spend so long a time with me? Ye have heard, O Athenians! I have told you the whole truth, that they

delight to hear those closely questioned who think that they are wise but are not: for this is by no means disagreeable.

23 But this duty, as I say, has been enjoined me by the Deity; through oracles, through dreams, and through every mode by which any other divine decree has ever enjoined any thing to man to do.

24 These things, O Athenians! are both true, and easily confuted if not true. For if I am now corrupting some of the youths, and have already corrupted others, it were fitting, surely, that if any of them, having become advanced in life, had discovered that I gave them bad advice when they were young, they should now rise up against me, accuse me, and have me punished; or if they were themselves unwilling to do this, some of their kindred, their fathers, or brothers, or other relatives (if their kinsmen have ever sustained any damage from me), should now call it to mind.

25 Many of them, however, are here present, whom I see: some of whom certainly Melitus ought to have adduced in his speech as a witness. If, however, he then forgot to do so, let him now adduce them; I give him leave to do so, and let him say it, if he has any thing of the kind to allege. But quite contrary to this, you will find, O Athenians! all ready to assist me, who have "corrupted and injured their relatives," as Melitus and Anytus say.

26 For those who have been themselves corrupted might perhaps have some reason for assisting me; but those who have not been corrupted,

—men now advanced in life, their relatives,—what other reason can they have for assisting me, except that right and just one, that they know that Melitus speaks falsely, and that I speak the truth.

27 And if I had derived any profit from this course, and had received pay for my exhortations, there would have been some reason for this charge; but now you see yourselves, that my accusers, who have so shamelessly calumniated me in every thing else, have not had the impudence to charge me with this, and to bring witnesses to prove that I ever either exacted or demanded any reward. And I think I produce a sufficient proof that I speak the truth, *namely*, my poverty.

SELECTION VI.

Fragmentary selections from Socrates' defence before the Athenian tribunal, in which loyalty to convictions of truth and duty are advocated; and death shown to be desirable rather than an unfaithful or useless life.

PERHAPS, however, some one may say, Are you not ashamed, Socrates, to have pursued a study, from which you are now in danger of dying? To such a person I should answer with good reason: You do not say well, friend, if you think that a man, who is even of the least value, ought to take into account the risk of life or death; and ought not to consider that alone when he performs any action, whether he is acting justly or unjustly, and the part of a good man or bad man.

2 For thus it is, O Athenians: in

truth; wherever any one has posted himself, either thinking it to be better, or has been posted by his chief, there, as it appears to me, he ought to remain and meet danger; taking no account either of death or any thing else in comparison with disgrace.

3 I then should be acting strangely if, when the generals whom you chose to command me assigned me my post at Potidæa, at Amphipolis, and at Delium, I then remained where they posted me, like any other person, and encountered the danger of death; but when the Deity, as I thought and believed, assigned it as my duty to pass my life in pursuit of Wisdom, and in examining myself and others, I should on that occasion, through fear of death or any thing else whatsoever, desert my post.

4 Strange indeed would it be; and then in truth any one might justly bring me to trial, and accuse me of not believing in the gods; because I disobeyed the oracle, fearing death, and thinking myself to be wise when I am not. For to fear death is nothing else than to appear to be wise, without being so; for it is to appear to know what one does not know. Now, no one knows but that death is the greatest of all goods to man; but men fear it, as if they well knew that it is the greatest of evils.

5 And how is not this the most reprehensible ignorance, to think that one knows what one does not know? But I, O Athenians! in this perhaps differ from most men; and if I should say that I am in any thing

wiser than another, it would be in this: that not having a complete knowledge of things in the World of the Departed, I also think that I have not such knowledge. But to act unjustly, and to disobey my superior, whether God or man, I know is evil and base. I shall never, therefore, fear or shun things which, for aught I know, may be good, before evils which I know to be evils.

6 So that even if you should now dismiss me, not yielding to the instances of Anytus, (who said that either I should not appear here at all, or that, if I did appear, it was impossible not to put me to death; telling you that if I escaped, your sons, studying what Socrates teaches, would all be utterly corrupted); if you should address me thus: Socrates, we shall not now yield to Anytus, but dismiss you; on this condition, however, that you no longer persevere in your researches nor study Wisdom, and if hereafter you are detected in so doing, you shall die,—if, as I said, you should dismiss me on these terms, I should say to you:—

7 O Athenians! I honor and love you: but I shall obey God rather than you: and as long as I breathe and am able, I shall not cease the pursuit of Wisdom, and exhorting you and warning any one of you I may happen to meet, saying as I have been accustomed to do: O best of men, seeing you are an Athenian, of a city the most powerful and most renowned for wisdom and strength, are you not ashamed of being careful for riches, how you may acquire them in greatest abundance, and for

glory and honor; but care not nor take any thought for wisdom and truth, and for your soul, how it may be made most perfect?

8 And if any one of you should question my assertion, and affirm that he does care for these things, I should not at once let him go, nor depart, but I should question him, sift and prove him. And if he should appear to me not to possess virtue, but to pretend that he does, I should reproach him for that he sets the least value on things of the greatest worth, but the highest on things that are worthless.

9 Thus I should act to all whom I should meet, both young and old, stranger and citizen, but rather to you, my fellow-citizens, because ye are more nearly allied to me. For, be well assured, this the Deity commands.

10 And I think that no greater good has ever befallen you in the city, than my zeal for the service of God. For I go about doing nothing else than persuading you, both young and old, to take no care either for the body or for riches, prior to, or so much as for, the soul, how it may be made most perfect; telling you that virtue does not spring from riches, but riches and all other human blessings, both private and public, from virtue.

11 If, then, by saying these things I corrupt the youth, these things must be mischievous; but if any one says that I speak other things than these, he misleads you. Therefore I must say, O Athenians! either yield to Anytus or do not, either dismiss me or not: since I shall not act

otherwise, even though I must die many deaths.

12 Perhaps, however, some one will say, Can you not, Socrates, when you have gone from us, live a silent and quiet life? This is the most difficult thing of all to persuade some of you. For if I say that that would be to disobey the Deity, and that therefore it is impossible for me to live quietly, you would not believe me, thinking I spoke ironically.

13 If, on the other hand, I say that this is the greatest good to man, to discourse daily on virtue, and other things which you have heard me discussing, examining both myself and others; but that a life without investigation is not worth living for, still less would you believe me if I said this. Such, however, is the case, as I affirm, O Athenians! though it is not easy to persuade you.

14 The cause of this is that which you have often and in many places heard me mention: because I am moved by a certain divine and spiritual influence, which also Melitus, through mockery, has set out in the indictment. This began with me from childhood, being a kind of voice which, when present, always diverts me from what I am about to do, but never urges me on.

15 But if death is a removal from hence to another place, and what is said be true, that all the dead are there, what greater blessing can there be than this, my judges? For if, on arriving in the World of the Departed, released from these who pretend to be judges, one shall find those who are true judges, and who are said to judge there, Minos and Rha-

damanthus, Æacus and Triptolemus, and such others of the demigods as were just during their own life, would this be a sad removal?

16 At what price would you not estimate a conference with Orpheus and Musæus, Hesiod and Homer? I indeed should be willing to die often, if this be true.

17 You, therefore, O my judges! ought to entertain good hopes with respect to death, and to meditate on this one truth:—that to a good man nothing is evil, neither while living nor when dead, nor are his concerns neglected by the Immortals.

18 And what has befallen me is not the effect of chance; but this is clear to me, that now to die, and be freed from my cares, is better for me. On this account the warning in no way turned me aside; and I bear no resentment toward those who condemned me, or against my accusers, although they did not condemn and accuse me with this intention, but thinking to injure me: in this they deserve to be blamed.

19 In the next place, I desire to predict to you who have condemned me, what will be your fate: for I am now in that condition in which men most frequently prophesy, namely, when they are about to die. I say then to you, O Athenians! who have condemned me to death, that immediately after my death a punishment will overtake you, far more severe than that which you have inflicted on me.

20 For you have done this, thinking you should be freed from the necessity of giving an account of your life. The very contrary, how-

ever, as I affirm, will happen to you. Your accusers will be more numerous, whom I have now restrained, though you did not perceive it; and they will be more severe, inasmuch as they are younger: and you will be more indignant.

21 For, if you think that by putting men to death you will restrain any one from upbraiding you because you do not live well, you are much mistaken. For this method of escape is neither possible nor honorable, but that other is most honorable and most easy, not to put a check upon others; but for a man to take heed to himself, how he may be most perfect. Having predicted thus much to those of you who have condemned me, I take my leave of you.*

22 Thus much, however, I beg of them. Punish my sons, when they grow up, O judges! paining them as I have pained you, if they appear to you to care for riches or any thing else before virtue; and if they think themselves to be something when they are nothing, reproach them as I have done you, for not attending to what they ought, and for conceiving themselves to be something when they are worth nothing. If ye do this, both I and my sons shall have met with just treatment at your hands.

23 But it is now time to depart,—for me to die, for you to live. But which of us is going to a better state is unknown to every one but God.

THE WRITINGS OF PLUTARCH.

SELECTION I.

Fragmentary selections from Plutarch's discourse on Moral Virtue, in which he shows that the soul and body are at the beginning antagonistic, the one to the other; and that virtue consists in the gradual but complete mastery of the body by the soul.

ALL do commonly agree in this one thing, in supposing virtue to be a certain disposition and faculty of the governing and directive part of the soul, of which reason is the cause; or rather to be reason

itself, when it consents to what it ought, and is firm and immutable.

2 And they do likewise think, that that part of the soul which is the seat of the passions, and is called brutal or irrational, is not at all distinct by any physical difference from that which is rational. For passion, according to them, is nothing else but depraved and intemperate reason, that through a perverse and vicious judgment is grown overvehement and headstrong.

3 Now, it seems to me, all these were perfect strangers to the clear-

* That this prediction was fulfilled in various ways, history records; but especially with reference to the immediate accusers, of whom Plutarch writes the following:—"The Athenians had so utter an abhorrence of those who accused Socrates, that they would neither lend them fire, nor answer them any question, nor wash with them in the same water, but commanded the servants to pour it out as polluted; till these sycophants, no longer able to bear up under the pressure of this hatred, put an end to their own lives."

ness and truth of this point, that we every one of us are in reality twofold and compound.

4 The soul of man, being a part or portion of that of the universe, and framed upon reasons and proportions answerable to it, cannot be simple and all of the same nature; but must have one part that is intelligent and rational, which naturally ought to have dominion over a man, and another which, being subject to passion, irrational, extravagant, and unbounded, stands in need of direction and restraint.

5 These principles Aristotle seems most to have relied upon, as plainly enough appears from what he has written. To the last he constantly maintained that the sensual and irrational was wholly distinct from the intellectual and rational part of the soul.

6 Not that it is so absolutely devoid of reason as those faculties of the soul which are sensitive, nutritive, and vegetative, and are common to us with brute beasts and plants; for these are always deaf to the voice of reason and incapable of it; and may in some sort be said to derive themselves from flesh and blood, and to be inseparably attached to the body and devoted to the service thereof.

7 But the other sensual part, subject to the sudden efforts of the passions, and destitute of any reason of its own, is yet nevertheless naturally adapted to hear and obey the intellect and judgment; to have regard to it, and to submit itself to be regulated and ordered according to the rules and precepts thereof,—un-

less it happen to be utterly corrupted and vitiated by pleasure (which is deaf to all instruction) and by a luxurious way of living.

8 As for those who wonder how it should come to pass, that that which is irrational in itself should yet become obsequious to the dictates of right reason, they seem to me not to have duly considered the force and power of reason: how great and extensive it is, and how far it is able to carry and extend its authority and command,—not so much by harsh and arbitrary methods, as by soft and gentle means: which persuade more and gain obedience sooner than all the severities and violences in the world.

9 For even the spirits, the nerves, bones, and other parts of the body are destitute of reason; but yet no sooner do they feel the least motion of the will, reason shaking (as it were), though never so gently, the reins, but all of them observe their proper order, agree together, and pay a ready obedience. As, for instance, the feet, if the impulse of the mind be to run, immediately betake themselves to their office; or if the motion of the will be for the throwing or lifting up of any thing, the hands in a moment fall to their business.

10 But to let these things pass, I would gladly know of them, whether, when they see domestic animals (as dogs, horses, or birds), by use, feeding, and teaching, brought to so high a degree of perfection as that they shall utter articulately some senseful words, and by their motions, gestures, and all their actions, shall ap-

prove themselves governable, and become useful to us; and when also they find Achilles in Homer encouraging horses, as well as men, to battle;—whether, I say, after all this, they can yet make any wonder or doubt, whether those faculties of the mind to which we owe our anger, our desires, our joys, and our sorrows, be of such a nature that they are capable of being obedient to reason, and so affected by it as to consent and become entirely subject to it.

11 And these faculties are not seated without us, or separated from us, or formed by any thing which is not in us, or hammered out by force and violence: but as they have by nature their entire dependence upon the soul, so they are ever conversant and bred up with it; and also receive their final complement and perfection from use, custom, and practice.

12 For this reason the Greeks very properly called manners, *custom*: for they are nothing else, in short, but certain qualities of the irrational and brutal part of the mind (and hence by them are so named), in that this brutal and irrational part of the mind being formed and moulded by right reason, by long custom and use, has these qualities or differences stamped upon it.

13 Not that reason so much as attempts to eradicate our passions and affections, which is neither possible nor expedient; but only to keep them within due bounds, reduce them into good order, and so direct them to a good end. Thus, reason seeks to generate moral virtue,—which consists, not in a kind of insensibility, or entire freedom from

passions, but in the well-ordering of passions and keeping them within measure; which she effects by wisdom and prudence, bringing the faculties of that part of the soul where our affections and appetite are seated, to a good habit.

14 The business, therefore, of practical reason, governing our actions according to the order of Nature, is to correct the excesses as well as the defects of the passions, by reducing them to a true mediocrity.

15 For as, when through infirmity of the mind, effeminacy, fear, or indolence, the vehemence and keenness of the appetites are so abated that they are ready to sink and fall short of the good at which they are aimed and directed, there is then this practical reason at hand, exciting and rousing and pushing them onward; so, on the other hand, when it lashes out too far, and is hurried beyond all measure, there also is the same reason ready to bring it again within compass, and put a stop to its career.

16 And thus, prescribing bounds and giving law to the tendency of the passions, it produces in the irrational part of the soul these moral virtues (of which we now treat), which are nothing else but the mean between excess and defect.

17 Now temperance is that whereby reason governs and manages that part of the soul which is subject to the passions (as it were some wild creature brought up by hand, and made quite tame and gentle), having gained an absolute victory over all its appetites, and brought them entirely under the dominion of it.

18 Whereas we call it continence, when reason has indeed gained the mastery over the appetites and prevailed against them, (though not without great pains and trouble,) they being perverse and continuing to struggle, as not having wholly submitted themselves: so that it is not without great difficulty able to preserve its government over them, being forced to retain and hold them in, and keep them within compass, as it were, with stripes, with the bit and bridle, while the mind all the time is full of nothing but agony, contentions, and confusion.

19 All of which Plato endeavors to illustrate by a similitude of the chariot-horses of the soul: the one whereof, being more unruly, not only kicks and flings at him that is more gentle and tractable, but also thereby so troubles and disorders the driver himself, that he is forced sometimes to hold him hard in, and sometimes again to give him his head,

"Lest from his hands the purple reins should slip."

20 And from hence we may see why continence is not thought worthy to be placed in the number of perfect virtues but is taken to be a degree under virtue.

21 A wise man is not continent, but temperate. For remorse, grief, and indignation do always accompany continence; whereas, in the mind of a temperate person there is all over such an evenness, calmness, and firmness, that, seeing with what wonderful easiness and tranquillity the irrational faculties go along with reason and submit to its directions,

one cannot but call to mind that of the poet:

Swift the command ran through the raging deep;
Th' obedient waves compose themselves to sleep;

reason having quite deadened and repressed the vehement raging, and furious motions of the passions and affections.

22 In fine, throughout the whole world, all things are governed and directed, some by a certain habit; some by Nature; others by a brutal or irrational soul; and some again by that which has reason and understanding. Of all which things man does in some measure participate, and is concerned in all the above-mentioned differences.

23 For he is contained by habit, and nourished by nature; he makes use of reason and understanding; he wants not his share of the irrational soul. He has also in him a native source and inbred principle of the passions; not as accidental, but essential to him, which ought not therefore to be utterly rooted out, but only pruned and cultivated.

24 For it is not the method and custom of reason—in imitation either of the manner of the Thracians or of what Lycurgus ordered to be done to the vines—to destroy and tear up all the passions and affections indifferently, good and bad, useful and hurtful together. But rather—like some kind and careful Deity who has a tender regard to the growth and improvement of fruit-trees and plants—to cut away and clip off that which grows wild and rank, and to dress and manage the rest that it may serve for use and profit.

25 And therefore he that in pleasures and delights can prescribe bounds to his passions and desires, and in punishing offences can moderate his rage and hatred to the offenders, shall in one case get the reputation not of an insensible, but temperate person, and in the other be accounted a man of justice without cruelty or bitterness. Whereas, if all the passions, if that were possible, were clean rooted out, reason in most men would grow sensibly more dull and inactive than the pilot of a ship in a calm.

26 Agreeably hereunto the Lacedæmonian instructor of youth was in the right, when he professed that he would bring it to pass that youths under his care should take a pleasure and satisfaction in good and have an abhorrence for evil; than which there cannot be a greater and nobler end of the liberal education of youth proposed or assigned.

SELECTION II.

Fragmentary selections from Plutarch's discourse on Progress in Virtue, in which he condemns the doctrines of those who claim that there is such a thing as instantaneous or supernatural changes from vice to virtue; and shows that virtue is always a growth, never an immediate transition.

YOU know very well how much trouble those give themselves who raise and maintain this strange question, Why a wise virtuous man should never perceive how he became such; but should either be quite ignorant, or at least doubt, that ever by little and little, now adding something, now subtracting

and removing others, he advanced to the aggregate perfection of virtue.

2 Now if (as they affirm) the change from bad to good were either so quick and sudden, as that he that was extremely vicious in the morning may become eminently virtuous at night; or that any one going to bed wicked might chance to rise a virtuous man next morning, do you think that any one in the world could be ignorant of so extraordinary a conversion, and perfectly shut his eyes upon the beams of virtue and wisdom so fully and manifestly breaking in upon his soul?

3 In my opinion, if any person should have Cæneus' foolish wish, and be changed (as it is reported he was) from one sex to the other, it is more probable that such a one should be altogether ignorant of the metamorphosis, than that any should, from an indolent, unthinking, debauched fellow, become suddenly a wise, prudent, and valiant hero; or from a sottish bestiality advance to the perfection of divine life, and yet know nothing at all of the change.

4 On the contrary, I may be bold to affirm that the change from bad to good is very easily and manifestly discernible; not as if one were drawn out of a pit on a sudden, and could give no account of the degrees of the ascent, but so plain that the several steps and advances may be computed.

5 The first argument that comes in my mind is this, by way of simile; pray examine it. You know the art of navigation; when the seamen hoist sail for the main ocean, they

give judgment of their voyage by observing together the space of time and the force of the wind that driveth them, and compute that, in all probability, in so many months, with such a gale, they have gone forward to such or such a place. Just so it is in the pursuit of Wisdom ; he that is always at his business, constantly upon the road, never makes any steps or halts, nor meets with obstacles and lets in the way, but under the conduct of right reason travels smoothly, securely, and quietly along, may be assured that he has one true sign of a proficient.

6 Astronomers tell us that planets, after they have finished their progressive motion, for some small time acquiesce and become stationary, as they term it. Now in the pursuit of Wisdom it is not so ; there is no point of rest or acquiescence during the whole procedure, for the nature of progress is to be always advancing, more or less. The scales in which our actions are, as it were weighed, cannot at all stand in equilibrio, but our soul is continually either raised by the addition of good, or cast down with the counterpoise of evil.

7 Therefore, as the oracle told the Cirrhaeans that they ought to fight continually, day and night, so you and every wise man ought to be perpetually upon your guard. And if you can be assured that you maintain a constant combat with vice ; that you are always at enmity with it and never so much as come to terms ; or receive any diversions, applications, or avocations (as so

many heralds from the enemies' camp), in order to a treaty with it ; —then you may, with a great deal of confidence and alacrity, go on with the management of your warlike expedition ; and very reasonably at last expect a conquest, and enjoy a crown of righteousness for your reward.

8 It is another very good argument to prove that by labor and exercise you have shaken off all stupidity and sluggishness of temper, and that you are arrived at a perfection of virtue, if for the future your resolutions be more firm and your application more intense than they were when you first set out. This appears true, if you but observe its contrary ; for it is a very bad sign if, after a small time spent in trial, you find many and repeated intermissions, or your affections yielding or cool in the pursuit.

9 This may be illustrated by what is observable in the growth of a cane. At first it appears above ground with a full and pleasing sprout, which by little and little, taper-wise, by a continued and equal distribution of matter, rises to a very great height. Toward the root you may observe that there are formed certain steps and joints, which are at a considerable distance from one another, because there the juice is plentiful and strong. But toward the top the nutritive particles vibrate and palpitate, as if they were quite spent with the length of their journey, and thereupon, you see, they form themselves many small, weak, and tender joints, as so many supports and breathing-places.

10 So it happens with those that pursue Wisdom. At first setting out they take long steps and make great advances. But if, after some attempts, they perceive not in themselves any alteration for the better, but meet with frequent checks and oppositions the farther they go, ordinarily they faint; make any excuses to be off from their engagement; despond of ever going through with it; and thereupon proceed no farther.

11 But, on the contrary, he that is winged with desire flies at the proposed advantage, and by a stout and vigorous pursuit cuts off all pretences of delay from crowding in upon him or hindering his journey.

12 From all these instances you may collect this great truth: that whenever you do, by setting the comforts of virtue and the difficulties and errors of study one against the other, perceive that you have utterly expelled all emulation, jealousy, and every thing else that uses to disturb or discourage young men, you may then assuredly conclude with yourself that you have made very laudable progress.

13 Now he that examines his own failings with the greatest severity, that impartially blames or corrects himself as often as he does amiss, or (which is almost as commendable) grows firmer and better by present advice, as well as more able to endure a reprimand for the future, seems to me truly and sincerely to have rejected and forsaken vice.

14 It is certainly our duty to avoid all appearance of evil, and to be ashamed to give occasion even to be

reputed vicious; yet evil reports are so inconsiderable to a wise man, that, if he have a greater aversion to the nature of evil than to the infamy that attends it, he will not fear what is said of him abroad, nor what calumnies are raised, if so be he be made the better by them.

15 Nor is it enough that one take care of all his discourses and words; but he ought also to observe that the whole tenor of his actions be guided by profit rather than vain pomp, and by truth rather than ostentation. For if a passionate lover who has placed his affection upon any beloved object seeks no witnesses to attest its sincerity, but has such an eager desire when alone and in private, that, like a covered flame, it burns more vigorously and insensibly for being shut up; much more ought a moralist and a lover of Wisdom who has attained both the habit and exercise of virtue sit down self-contented, and applaud himself in private, neither needing nor desiring encomiasts or auditors from abroad.

16 There is a humor in some of the poets, of an old peevish housekeeper, that calls to his maid aloud: Do you see, Dionysia (that is his maid's name), I am now pleased, and have laid by all choler and passion. Just such like is the practice of some, who, as soon as they have done any thing which is obliging and civil, presently blaze it abroad, and turn their own heralds. Such men show plainly that they look beyond themselves for satisfaction; that they are desirous of praise and applause; and that they never were admitted near spectators of virtue, never saw her

in her noble, royal dress, but only had some transient sight of her in a dream or an empty, airy phantasm ; and indeed, that they expose their actions to the public, as painters do their pictures, to be gazed at and admired by the idle multitude.

17 Another sign of a proficient in virtue is, when the proficient has given any thing to his friend or done any charity, if he keeps it to himself and does not report it to anybody ; and (which is more) if he hath voted right against a majority of biassed suffragans, withstood the dishonest attempts of some rich and powerful man, generously rejected bribes when offered, abstained from inordinate drinking when athirst and alone ; or at night, when none sees or knows what he does, if he hath conquered the fiercest passions ; if (I say) he contain himself from speaking of such actions, and do not in company boast of his performances, *this is a sign of a proficient in virtue.*

18 This I affirm,—such a one as can prove and try himself by himself, and be fully satisfied in the verdict of his conscience, as of an unexceptionable witness and spectator of what is right and good, shows plainly that his reason looks inward and is well rooted within him, and that the man (as Democritus said) is accustomed to take satisfaction from himself.

19 To borrow a simile from husbandmen and those that are concerned in the business of the fields, they are always best pleased to see those ears of corn which decline, and by reason of their fulness bend downward to the earth, but look upon those as empty, deceitful, and insig-

nificant, which, because they have nothing in them, grow bolt upright and appear above the rest. So it is amongst those who seek Wisdom : those that are most empty-headed, and have least firmness and solidity, have always the greatest share of confidence, formality, and stiffness in their address ; look largest, walk with the most state, and top upon and condemn others, with the highest arrogance and severity of any living. But when once their brains begin to fill and become well poised with solid notions, they look down into themselves, and quite lay aside that insolent and arrogant humor, which is excusable only in those who are very young.

20 Those that are to be initiated in the ceremonies of the gods run to their temples at first with a great deal of noise, clamor, and rudeness ; but as soon as the solemnity is seen and over, they attend with a profound silence and religious fear. So it is with beginners in the pursuit of Wisdom : you may perceive a throng, noise, and pother about the doors, by reason that several press thither eagerly, rudely, and violently for reputation more than learning ; but when you are once in, and manifestly see the great light, as if some royal shrine were opened unto you, you are presently possessed with a quite different notion of things ; are struck with silence and admiration, and begin, with humility and a reverent composure, to comply with and follow the divine oracle.

21 That which Menedemus said in another case is very apposite to this sort of men. Those that went

to the school of Athens were first of all *wise*, next *lovers of wisdom*, then orators, and at last, in course of time, plain common men; for the longer they applied themselves to study and to the pursuit of Wisdom, so much the more all vanity, pride, and pedantry abated in them, and the nearer they came to plain, downright, honest men.

22 If any one be employed to make a dry wall or an ordinary hedge, it matters not much if he makes use of ordinary wood or common stone, any old gravestones, or the like; so wicked persons, who confusedly mix and blend all their designs and actions in one heap, care not what materials they put together.

23 But the proficients in virtue, who have already laid the golden solid foundation of a virtuous life, as of a sacred and royal building, take especial care of the whole work; examine and model every part of it according to the rule of reason; believing that it was well said by Polycletus, that the hardest work remained for them to do whose nails must touch the clay;—that is, to lay the top stone is the great business and masterpiece of the work.

24 The last stroke gives beauty and perfection to the whole piece.

SELECTION III.

Fragmentary selections from Plutarch's discourse on Anger; its nature, evil results, and proper control.

BUT truly, when I behold how that vehement and fiery disposition which you had to anger is now,

through the conduct of reason, become so gentle and tractable, my mind prompts me to say with Homer, “O wonder! how much gentler is he grown!”

2 Nor hath this gentleness produced in thee any laziness or irresolution; but, like cultivation in the earth, it has caused an evenness and a profundity very effectual unto fruitful action, instead of thy former vehemency and over-eagerness. Therefore it is evident that thy former proneness to anger hath not been withered in thee, either without effort, or by any decay of vigor which age might have effected; but that it hath been cured by making use of some mollifying precepts.

3 Now I do not think that reason cures, like hellebore, by purging out itself together with the disease it cures, but by keeping possession of the soul, and so governing and guarding its judgments. For the power of reason, is not like drugs but like wholesome food; and, with the assistance of a good natural disposition, it produceth a healthful constitution in all with whom it hath become familiar.

4 For whereas other passions, even when they are in their ruff and acme, do in some sort yield and admit reason into the soul, which comes to help it from without; anger does not, as Melanthius says, “ Displace the mind, and then act dismal things;” but it absolutely turns the mind out-of-doors, and bolts the door against it; and, like those who burn their houses and themselves within them, it makes all things within full of confusion, smoke, and noise, so

that the soul can neither see nor hear anything that might relieve it.

5 Wherefore sooner will an empty ship in a storm at sea admit of a pilot from without, than a man tossed with anger and rage listen to the advice of another, unless he have his own reason first prepared to entertain it.

6 As therefore it is an easy matter to stop the fire that is kindled only in hare's wool, candle-wick, or a little chaff; but if it have once taken hold of matter that hath solidity and thickness, it soon inflames and consumes, as Æschylus says, "With youthful vigor the carpenter's lofty work;" so he that observes anger while it is in its beginning, and sees it by degrees smoking and taking fire from some speech or chaff-like scurrility, need take no great pains to extinguish it, but oftentimes can put an end to it only by silence or neglect.

7 For as he that adds no fuel to the fire hath already as good as put it out, so he that doth not feed anger at the first, nor blow the fire in himself, hath prevented and destroyed it.

8 When the sea is tossed and troubled with winds, and casts up moss and sea-weed, they say it is purged. But those impure, bitter, and vain words which anger throws up when the soul has become a kind of whirlpool, defile the speakers, in the first place, and fill them with dishonor; and they also indicate that they have always had such things in them, and still are full of them, only now they are discovered to have them by their

anger. So for a mere word, the lightest of things (as Plato says), they undergo the heaviest of punishments, being ever after accounted enemies, evil speakers, and of a malignant disposition.

9 As therefore one said of Philip, when he razed the city of Olynthus: "But he is not able to build such another city;" so may it be said to anger: Thou canst overthrow, and destroy, and cut down; but to restore, to save, to spare, and to bear with, is the work of gentleness and moderation, of a Camillus, a Metellus, an Aristides, and a Socrates.

10 To strike the sting into one and to bite is the part of *serpents* and horse-flies.

11 And truly, while I well consider revenge, I find that the way which anger takes for it proves for the most part ineffectual, being spent in biting the lips, gnashing the teeth, vain assaults, and railings full of silly threats; and then it acts like children in a race, who, for want of governing themselves, tumble down ridiculously before they come to the goal toward which they are hastening.

12 Some, indeed, of the barbarians poison their swords; but true valor has no need of choleric, as being dipped in reason; but anger and fury are weak and easily broken.

13 Neither ought any, even in their playing and jesting, to give way to their anger, for it turns goodwill into hatred; nor when they are disputing, for it turns a desire of knowing truth into a love of contention; nor when they sit in judgment, for it adds violence to author-

ity; nor when they are teaching, for it dulls the learner, and breeds in him a hatred of all learning; nor if they be in prosperity, for it increases envy; nor if in adversity, for it makes them to be unpitied, if they are morose and apt to quarrel with those who commiserate them.

14 On the other hand, good temper doth remedy some things, put an ornament upon others, and sweeten others; and it wholly overcomes all anger and moroseness, by gentleness. As may be seen in that excellent example of Euclid, who, when his brother had said in a quarrel: Let me perish if I be not avenged of you, replied: And let me perish if I do not persuade you into a better mind; and by so saying he straightway diverted him from his purpose, and changed his mind.

15 If every one would always repeat the question of Plato to himself: "But am not I perhaps such a one myself?" and turn his reason from abroad to look into himself, and put restraint upon his reprobation of others, he would not make so much use of his hatred of evil in reproving other men, seeing himself to stand in need of great indulgence.

16 And, what is most truly shameful of all, we do in our anger reprove others for being angry; and what was done amiss through anger we punish in our passion, therein not acting like physicians, but rather increasing and exasperating the disease which we pretend to cure.

17 But above all the rest, I look on that of Empedocles as a divine saying: "To fast from evil." And I

commend also those vows and professions made in prayers, as things neither indecent in themselves nor unbecoming the wise,—for a whole year to abstain, serving God with temperance all the while; or else again, for a certain time to abstain from falsehood, minding and watching over ourselves, that we speak nothing but what is true, either in earnest or in jest.

18 After the manner of these vows then I made my own, supposing it would be no less acceptable to God and sacred than theirs; and I set myself first to observe a few sacred days also, wherein I would abstain from being angry, as if it were from drunkenness or from drinking wine, celebrating a kind of Nephalia and Melisponda with respect to my anger.

19 Then, making trial of myself little by little for a month or two, I by this means in time made some good progress unto further patience in bearing evils, diligently observing and keeping myself courteous in language and behavior, free from anger, and pure from all wicked words and absurd actions, and from passion, which for a little (and that no grateful) pleasure brings with itself great perturbations and shameful repentance.

20 Whence experience, not without some divine assistance, hath, I suppose, made it evident that that was a very true judgment and assertion, that this courteous, gentle, and kindly disposition and behavior is not so acceptable, so pleasing, and so delightful to any of those with whom we converse, as it is to those that have it.

SELECTION IV.

Fragmentary selections from Plutarch's discourse on Superstition and Atheism, showing that both are great evils, but Superstition being the cause of Atheism, besides being more slavish and degrading, is therefore the greater evil.

A THEISM, which is a false persuasion that there are no blessed and incorruptible beings, tends, by its disbelief of a Divinity, to bring men to a sort of unconcernedness and indifference of temper; for the design of those that deny a God is to ease themselves of his fear.

2 But superstition appears by its appellation to be a distempered opinion and conceit, productive of such mean and abject apprehensions as debase and break a man's spirit: while he thinks there are divine powers indeed, but withal sour and vindictive ones.

3 So that the atheist is not at all, and the superstitious is perversely, affected with the thoughts of God; ignorance depriving the one of the sense of his goodness, and superadding to the other a persuasion of his cruelty. Atheism, then, is but false reasoning single, but superstition is a disorder of the mind produced by this false reasoning.

4 Every distemper of our minds is truly base and ignoble; yet some passions are accompanied with a sort of levity, that makes men appear gay, prompt, and erect; and none, we may say, is wholly destitute of force for action. But the common charge upon all sorts of passions is, that they excite and urge the reason, forcing it by their violent stings. Fear alone, being equally destitute

of reason and audacity, renders our whole irrational part stupid, distract-ed, and unserviceable.

5 But of all fears, none so dozes and confounds as that of super-stition. He fears not the sea that never goes to sea; nor a battle, that follows not the camp; nor robbers, that stirs not abroad; nor malicious informers, that is a poor man; nor emulation, that leads a private life; nor earthquakes, that dwells in Gaul; nor thunderbolts, that dwells in Ethiopia. But he that dreads divine powers dreads everything: the land, the sea, the air, the sky, the dark, the light, a sound, a silence, a dream.

6 Even slaves forget their masters in their sleep: sleep lightens the irons of the fettered; their angry sores, mortified gangrenes, and pinching pains allow them some intermission at night.

Dear sleep, sweet easer of my irksome grief,
Pleasant thou art! how welcome thy relief!

7 But superstition will not permit a man to say this: it alone will give no truce at night, nor suffer the poor soul so much as to breathe or look up, or respite her sour and dismal thoughts of God a moment.

8 Neither have they, when awake, enough wisdom, to slight and smile at all this, or to be pleased with the thought that nothing of all that terrified them was real; but they still fear an empty shadow, that could never mean them any ill, and cheat themselves afresh at noonday.

9 They that were careful to pre-serve good singing used to direct the practisers of that science to sing with their mouths in their true and proper postures. Should not we

then admonish those that would address themselves to the Heavenly Powers to do that also in a true and natural way, lest, while we are so solicitous that the sacrifice be pure and right, we distort and abuse our own with silly and canting language, and thereby expose the dignity of our divine and ancient piety to contempt and raillery?

10 Polycrates was formidable at Samos, and so was Periander at Corinth; but no man ever feared either of them, who had made his escape to an equal and free government. But he that dreads the divine government, as a sort of inexorable and implacable tyranny, whither can he remove? Whither can he fly? What land, what sea can he find where God is not?

11 Wretched and miserable man! in what corner of the world canst thou so hide thyself as to think thou hast now escaped him? Slaves are allowed by the laws, when they despair of obtaining their freedom, to demand a second sale in hopes of kinder masters. But superstition allows of no change of Gods.

12 Nor could he indeed find a God he would not fear,—he who dreads his own and his ancestors' guardians; who quivers at his preservers and benign patrons; and who trembles and shakes at those of whom we ask wealth, plenty, concord, peace, and direction to the best words and actions.

13 A slave may fly to an altar, and many temples afford sanctuary to thieves; and they that are pursued by an enemy think themselves safe if they can catch hold on a stat-

ue or a shrine. But the superstitious fears, quivers, and dreads most of all there, where others when fearfullest take greatest courage. Never hale a superstitious man from the altar. It is his place of torment: he is there chastised.

14 In one word, death itself, the end of life, puts no period to this vain and foolish dread; but it transcends those limits and extends its fears beyond the grave, adding to it the imagination of immortal ills; and after respite from past sorrows, it fancies it shall next enter upon never-ending ones. I know not what gates of hell open themselves from beneath, rivers of fire together with Stygian torrents present themselves to view; a gloomy darkness appears full of ghastly spectres and horrid shapes, with dreadful aspects and doleful groans, together with judges and tormentors, pits and caverns, full of millions of miseries and woes. Thus does wretched superstition bring inevitably upon itself, by its fancies, even those calamities which it has once escaped.

15 Atheism is attended with none of this. True, indeed, the ignorance is very lamentable and sad. For to be blind or to see amiss in matters of this consequence cannot but be a fatal unhappiness to the mind; it being then deprived of the fairest and brightest of its many eyes, the knowledge of God. Yet this opinion (as hath been said) is not necessarily accompanied with any disordering, ulcerous, frightful, or slavish passion.

16 The one, therefore, hath neither a sense nor belief of that Divine

Good he might participate of ; and the other dreads and fears it. In a word, atheism is an absolute insensibility to God, which does not recognize Goodness ; while superstition is a blind heap of passions, which imagine Good to be Evil. The superstitious are afraid of their Gods, and yet run to them ; they fawn upon them, and reproach them ; they invoke them, and accuse them.

17 Consider well the atheist, and observe his behavior first in things not under the disposal of his will. If he be otherwise a man of good temper, he is silent under his present circumstances, and is providing himself with either remedies or palliatives for his misfortunes. But if he be a fretful and impatient man, his whole complaint is against Fortune. He cries out, that nothing is managed here below either after the rules of a strict justice or the orderly course of a providence, and that all human affairs are hurried and driven without either premeditation or distinction.

18 This is not the demeanor of the superstitious ; if the least thing do but happen amiss to him, he sits him down plunged in sorrow ; and raises himself a vast tempest of intolerable and incurable passions ; and presents his fancy with nothing but terrors, fears, surmises, and distractions ; until he hath overwhelmed himself with groans and fears. He blames neither man, nor Fortune, nor the times, nor himself ; but charges all upon God, from whom he fancies a whole deluge of vengeance to be pouring down upon him ; and, as if he were not only un-

fortunate but in open hostility with Heaven, he imagines that he is punished by God and is now making satisfaction for his past crimes, and saith that his sufferings are all just and owing to himself.

19 Again, when the atheist falls sick, he reckons up and calls to his remembrance his several surfeits and debauches ; his irregular course of living, excessive labors, or unaccustomed changes of air or climate. Likewise, when he miscarries in any public administration, and either falls into popular disgrace or comes to be ill presented to his prince, he searches for the causes in himself and those about him, and asks,

Where have I erred ? What have I done amiss ? What should be done by me that undone is ?

20 But the fanciful superstitionist accounts every little distemper in his body or decay in his estate, the death of his children, and crosses and disappointments in matters relating to the public, as the immediate strokes of God and the incursions of some vindictive demon. And therefore he dares not attempt to remove or relieve his disasters, or to use the least remedy, or to oppose himself to them, for fear he should seem to struggle with God, or to make resistance under correction.

21 Such, then, is the behavior of superstition in times of adversity, and in things out of the power of man's will. Nor doth it a jot excel atheism in the more agreeable and pleasurable part of our lives.

22 Now what we esteem the most agreeable things in human life are our holidays, temple-feasts, initia-

tings, processionings, with our public prayers and solemn devotions. Mark we now the atheist's behavior here. 'T is true, he laughs at all that is done, with a frantic and sardonic laughter, and now and then whispers to a confidant of his, The devil is in these people sure, that can imagine God can be taken with these fooleries: but this is the worst of his disasters.

23 But now the superstitious man would fain be pleasant and gay, but cannot for his heart. The whole town is filled with odors of incense and perfumes, and at the same time a mixture of hymns and sighs fills his poor soul. He looks pale with a garland on his head; he sacrifices and fears, prays with a faltering tongue, and offers incense with a trembling hand. In a word, he utterly baffles that saying of Pythagoras, that we are then best when we come near to God. For the superstitious person is then in his worst and most pitiful condition, when he approaches the shrines and temples of God.

24 So that I cannot but wonder at those that charge atheism with impiety, and in the meantime acquit superstition. Anaxagoras was indicted of blasphemy for having affirmed the sun to be a red-hot stone. What? Is he that holds there is no God guilty of impiety, and is not he that describes him as the superstitious do much more guilty?

25 I, for my own part, had much rather people should say of me, that there neither is nor ever was such a man as Plutarch, than they should say: "Plutarch is an unsteady, fickle, froward, vindictive, and touchy

fellow; if you invite others to sup with you, and chance to leave out Plutarch, or if some business falls out that you cannot wait at his door with the morning salute, or if when you meet with him you don't speak to him, he'll fasten upon you somewhere with his teeth and bite the part through, or catch one of your children and cane him, or turn his beast into your corn and spoil your crop."

26 Moreover, atheism hath no hand at all in causing superstition; but superstition not only gave atheism its first birth, but serves it ever since by giving it its best apology for existing, which, although it be neither a good nor a fair one, is yet the most specious and colorable. For men were not at first made atheists by any fault they found in the heavens or stars, or in the seasons of the year, or in those revolutions or motions of the sun about the earth that make the day and night; nor yet by observing any mistake or disorder either in the breeding of animals or the production of fruits.

27 No, it was the uncouth actions and ridiculous and senseless passions of superstition; her canting words, her foolish gestures, her charms, her magic, her freakish processions, her taborings, her foul expiations, her vile methods of purgation, and her barbarous and inhuman penances and bemirings at the temples,—it was these, I say, that gave occasion to many to affirm, it would be far happier there were no Gods at all than for them to be pleased and delighted with such fantastic toys, and to thus abuse their votaries, and to

be incensed and pacified with trifles.

28 Had it not been much better for the so much famed Gauls and Scythians to have neither thought nor imagined nor heard any thing of their Gods, than to have believed them such as would be pleased with the blood of human sacrifices, and would account such for the most complete and meritorious of expiations?

29 How much better had it been for the Carthaginians to have had either a Critias or a Diagoras for their first law-maker, that so they might have believed in neither God nor spirits, than to make such offerings to Saturn as they made?

30 There is certainly no infirmity belonging to us that contains such a multiplicity of errors and fond passions, or that consists of such incongruous and incoherent opinions, as this of superstition doth. It behooves us, therefore, to do our utmost to escape it; but withal, we must see we do it safely and prudently.

SELECTION V.

Fragmentary selections from the discourse of Plutarch on "The Slowness of Divine Retributions," and from other kindred discourses of his, in which he shows that God is an example to men of justice tempered with mercy; also, that wickedness is its own greatest punishment, and that retributions, as well as rewards, extend to the life after death.

THE slowness of the Supreme Deity, and his procrastination in reference to the punishment of the wicked, have long perplexed my thoughts.

2 For indeed it becomes not the Supreme Deity to be remiss in any thing, but more especially in the prosecution of the wicked, since they themselves are no way negligent or dilatory in doing mischief, but are always driven on by the most rapid impetuosity of their passions to acts of injustice.

3 And I am apt to persuade myself that upon these and no other considerations it is, that wicked men encourage and give themselves the liberty to attempt and commit all manner of impieties, seeing that the fruit which injustice yields is soon ripe, and offers itself early to the gatherer's hand, whereas punishment comes late, and lagging long behind the pleasure of enjoyment.

4 After Patrocles had thus disengaged, Olympicus taking him up, There is this further, said he, O Patrocles! which thou shouldest have taken notice of; for how great an inconvenience and absurdity arises besides from these delays and procrastinations of divine justice! For the slowness of its execution takes away the belief of providence; and the wicked, perceiving that calamity does not presently follow every enormous crime, but a long time after, look upon their calamity, when it arrives, as a misfortune; and calling it chance, not punishment, are nothing at all thereby reformed. Troubled indeed they well may be at the dire accident befallen them, but they never repent of the villainies they have committed.

5 But were the impieties of enormous transgressors and heinous offenders singly scourged and repressed

by immediate severity, it would be most likely to bring them to a sense of their folly, humble them, and strike them with an awe of the Divine Being; whom they find with a watchful eye beholding the actions and passions of men, and feel to be no dilatory but a speedy avenger of iniquity. Whereas that remiss and slow-paced justice (as Euripides describes it) that falls upon the wicked by accident, by reason of its uncertainty, ill-timed delay, and disorderly motion, seems rather to resemble chance than providence.

6 So that I cannot conceive what benefit there is in these millstones of the Gods which are said to grind so late, as thereby celestial punishment is obscured, and the awe of evil-doing rendered vain and despicable.

7 These things thus uttered, while I was in deep meditation of what he had said, Simon interposed:—While one that understands nothing of science, *said he*, finds it hard to give a reason why the physician did not let blood before but afterward, or why he did not bathe his patient yesterday but to-day; it cannot be that it is safe or easy for a mortal to speak otherwise of the Supreme Deity than only this: that he alone it is who knows the most convenient time to apply most proper corrosives for the cure of sin and impiety, and to administer punishments as medicaments to every transgressor, yet being not confined to an equal quality and measure common to all distempers, nor to one and the same time.

8 But first consider this: that God, according to Plato, when he set him-

self before the eyes of the whole world as the exemplar of all that was good and holy, granted human virtue; by which man is, in some measure, rendered like himself, unto those that are able to follow the Deity by imitation.

9 And the self-same Plato asserts, that Nature first kindled the sense of seeing within us, to the end that the soul, by the sight and admiration of the heavenly bodies, being accustomed to love and embrace decency and order, might be induced to hate the disorderly motions of wild and raving passions; and avoid levity, and rashness, and dependence upon chance, as the original of all improbity and vice.

10 For there is no greater benefit that men can enjoy from God, than, by the imitation and pursuit of those perfections and that sanctity which is in Him, to be excited to the study of virtue.

11 Therefore, God, with forbearance and at leisure, inflicts his punishment upon the wicked. Not that he is afraid of committing an error or of repenting should he accelerate his indignation, but to eradicate that brutish and eager desire of revenge that reigns in human breasts; and to teach us that we are not, in the heat of fury, (or when our anger heaving and palpitating boils up above our understanding,) to fall upon those who have done us an injury, like those who seek to gratify a vehement thirst or craving appetite; but that we should, in imitation of His mildness and forbearance, wait with due composure of mind before we proceed to chastisement

or correction, till such sufficient time for consideration is taken as shall allow for the least possible chance of repentance.

12 For men, giving ear to humane examples, become more pliable and gentle. As when they hear how Plato, holding his rod over his page's shoulders, as himself relates, paused a good while, correcting his own anger. And how in like manner Archytas, observing the sloth and wilful negligence of his servants in the field, and perceiving his passion to rise at a more than usual rate, did nothing at all; but as he went away, It is your good fortune, said he, that ye have angered me.

13 If, then, the sayings of men when called to mind, and their actions being told, have such a power to mitigate the roughness and vehemency of wrath; much more, beholding God, with whom there is neither dread nor repentance of any thing, deferring nevertheless his punishments to future time, and admitting delay,—becomes it us to be cautious and circumspect in these matters; and to deem as a divine part of virtue that mildness and long-suffering of which God affords us an example.

14 In the second place, therefore, let us consider this: that human punishments of injuries regard no more than that the party suffer in his turn, and are satisfied when the offender has suffered according to his merit; and farther they never proceed. Which is the reason that they run after provocations, like dogs that bark in their fury, and immediately pursue the injury as soon as committed.

15 But probable it is that God, whatever distempered soul it be which he prosecutes with his divine justice, observes the motions and inclinations of it, whether they be such as tend to repentance; and allows time for the reformation of those whose wickedness is neither invincible nor incorrigible.

16 For, since He well knows what a proportion of virtue souls carry along with them from himself, when they come into the world, and how strong and vigorous their innate and primitive good yet continues; while wickedness buds forth preternaturally upon the corruption of bad diet and evil conversation, and even then some souls recover again to perfect cure or an indifferent habitude,—therefore He doth not make haste to inflict his punishments alike upon all.

17 But those that are incurable He presently lops off and deprives of life; deeming it altogether hurtful to others, but most baneful to themselves, to be always wallowing in wickedness.

18 But as for those who may probably be thought to transgress rather out of ignorance of what is virtuous and good, than through choice of what is foul and vicious, He grants them time to turn; but if they remain obdurate, then likewise He inflicts his punishments upon them; for He has no fear lest they should escape.

19 These things I have alleged, as it was but reason, upon a supposition that there is a forbearance of inflicting punishment upon the wicked.

20 As for what remains, it behooves us to listen to Hesiod, where he asserts,—not like Plato, that punishment is a suffering which accompanies injustice,—but that it is of the same age with it, and arises from the same place and root. For, says he,

Bad counsel, so the Gods ordain,
Is most of all the adviser's bane.

And in another place,

He that his neighbor's harm contrives, his art
Contrives the mischief 'gainst his own false
heart.

21 For my part, if it may be lawful for me to deliver my opinion, I believe there is no occasion either for God or for men to inflict their punishment upon the most wicked and sacrilegious offenders; seeing that the course of their own lives is sufficient to chastise their crimes, while they remain under the consternations and torments attending their impiety.

22 While I was yet speaking, Olympicus, interrupting me, said: You seem by this discourse of yours to infer as if the soul were immortal, which is a supposition of great consequence.

23 It is very true, said I, nor is it any more than what yourself have granted already; in fact, the whole discussion has tended from the beginning to this, that the Supreme Deity overlooks us, and deals to every one of us according to our deserts.

24 But can we think that God so little considers his own actions, or is such a waster of his time in trifles, that, if we had nothing of divine within us, nothing that in the least

resembled his perfection, nothing permanent and stable; but were only poor creatures, that (according to Homer's expression) faded and dropped like withered leaves, and in a short time too; yet he should make so great account of us—like women that bestow their pains in making little gardens, no less delightful to them than the gardens of Adonis, in earthen pans and pots—as to create us souls to blossom and flourish only for a day, in a soft and tender body of flesh, without any firm and solid root of life; and then to be blasted and extinguished in a moment upon every slight occasion?

25 Therefore, for my part, I will never deny the immortality of the soul, till somebody or other (as they say Hercules did of old) shall be so daring as to come and take away the prophetic tripod, and so quite ruin and destroy the oracle.

26 Besides, if nothing befalls the soul after the expiration of this life, but death is the end of all reward and punishment, I might infer from thence rather that the Deity is remiss and indulgent in not swiftly punishing the wicked and depriving them of life.

27 For if a man shall assert that in the space of this life the wicked are no otherwise affected than by the convincement that crime is a fruitless and barren thing; that it produces nothing of good, nothing worthy of esteem, nothing but the many great and terrible combats and agonies of the mind, the consideration of this would altogether pervert the soul.

28 As it is related that Lysimachus, being under the violent constraint of a parching thirst, surrendered up his person and his dominions to the Getæ for a little drink; but after he had quenched his draught and found himself a captive, Shame of this wickedness of mine, cried he, that for so small a pleasure have lost so great a kingdom.

29 But as long as many prophecies are uttered even in these our days by the Delphic oracle, the same in substance that were formerly given to Corax the Naxian, it is impious to declare that the human soul can die.

30 Therefore, there is one and the same reason to confirm the providence of God and the immortality of the soul; neither is it possible to admit the one, if you deny the other.

31 Now, then, the soul surviving after the decease of the body, the inference is the stronger that it partakes of punishment and reward. For during this mortal life the soul is in continual combat like a wrestler; but after all those conflicts are at an end, she then receives according to her merits.

32 But what the punishments and what the rewards of past transgressions or just and laudable actions are to be while the soul is thus alone by itself, is nothing at all to us that are alive; for either they are altogether concealed from our knowledge, or else we give but little credit to them.

33 But it is certain, in the regions prepared for pious souls, they con-

serve not only an existence agreeable to nature, but are encircled with glory.

There the sun with glorious ray,
Chasing shady night away,
Makes an everlasting day;
Where souls in fields of purple roses play;
Others in verdant plains disport,
Crowned with trees of every sort,
Trees that never fruit do bear,
But always in the blossom are.

The rivers there without rude murmurs gently glide. And there they meet and bear each other company, passing away their time in commemorating and recalling things past and present.

34 Another state there is of them who have led vicious and wicked lives, which precipitates souls into a kind of hell and miserable abyss,

Where sluggish streams of sable night
Spout floods of darkness infinite.

This is the receptacle of the tormented; here lie they hid under the veil of eternal ignorance and oblivion.

35 For vultures do not everlasting-gorge themselves upon the liver of a wicked man, exposed by angry Gods upon the earth, as poets fondly feign of Prometheus. Nor do the bodies of the tormented undergo (as Sisyphus is fabled to do) the toil and pressure of weighty burdens. There are no reliques of the body in dead men which stripes and tortures can make impressions on.

36 But in very truth the sole punishment of those who have lived in gross wickedness is an inglorious obscurity, or final extinction; which through oblivion hurls and plunges them into deplorable rivers, bottomless seas, and a dark abyss; involving all in uselessness and inactivity; ab-

solute ignorance and oblivion as their final and enduring doom.

SELECTION VI.

Fragmentary selections from Plutarch's Letter of Consolation to Apollonius, and from other kindred writings of his, showing that to the pious and virtuous Death is always a blessing; inasmuch as it is a transition to holier companionships and joys.

THE most sovereign remedy against sorrow is our reason, and out of this arsenal we may arm ourselves with defence against all the casualties of life. For every one ought to lay down this as a maxim, that not only is he himself mortal in his nature, but life itself decays, and things are easily changed into quite the contrary to what they are; for our bodies are made up of perishing ingredients.

2 Our fortunes and our passions too are subject to the same mortality; indeed all things in this world are in perpetual flux,—

"Which no man can avoid with all his care."

3 But what is it after all in death, that is so grievous and troublesome? For I know not how it comes to pass that, when it is so familiar and as it were related to us, it should seem so terrible. How can it be rational to wonder, if that cleaves apart which is divisible; if that melts whose nature is liquefaction; if that burns which is combustible; and so, by a parity of reason, if that perisheth which by nature is perishable?

4 For when is it that death is not in us? As Heraclitus saith, It is the same thing to be dead and alive,

asleep and awake, a young man and decrepit; for these alternately are changed one into another. And as a potter can form the shape of an animal out of his clay and then as easily deface it, and can repeat this backward and forward as often as he pleaseth; so Nature, too, out of the same materials fashioned first our grandfathers, next our fathers, then us, and in process of time will engender others, and again others upon these.

5 For as the flood of our generation glides on without any intermission and will never stop, so in the other direction the stream of our mortality flows eternally on, whether it be called Acheron or Cocytus by the poets. So that the same cause which first showed us the light of the sun carries us down to the lower darkness.

6 And in my mind, the air which encompasseth us seems to be a lively image of the thing; for it brings on the vicissitudes of night and day, life and death, sleeping and waking.

7 Life also has been called a fatal debt, which our fathers contracted and we are bound to pay; which is to be done calmly and without any complaint, when the creditor demands it; and by this means we shall show ourselves men of sedate passions.

8 And I believe Nature, knowing the confusion and shortness of our life, hath industriously concealed the end of it from us, this making for our advantage; for if we were sensible of it beforehand, some would pine away with untimely sorrow, and would die before their death came.

Nature saw the woes of this life, and with what a torrent of cares it is overflowed,—which if thou didst undertake to number, thou wouldest grow angry with it, and confirm that opinion which hath a vogue amongst some, that death is more desirable than life.

9 Neither hath he spoken much amiss who calls sleep the lesser mysteries of death; for sleep is really the first initiation into the mysteries of death. Diogenes, when a little before his death he fell into a slumber, and his physician, rousing him out of it, asked him whether any thing ailed him, wisely answered, Nothing, sir, only one brother anticipates another,—Sleep before Death.

10 If death be like a journey, neither upon this account is it an evil, but rather the contrary; for certainly it is the emphasis of happiness to be freed from the encumbrances of the flesh and all those troublesome passions which attend it, which serve only to darken the understanding, and overspread it with all the folly that is incident to human nature.

11 "The very body," saith Plato, "procures us infinite disquiet only to supply its daily necessities with food; but if any diseases are coincident, they hinder our contemplations, and stop us in our researches after truth. Besides, it distracts us with irregular desires, fears, and vain amours, setting before us so many fantastic images of things, that the common saying is here most true, that on account of the body we can never become wise. For wars, popular seditions, and shedding of blood by the sword are owing to no

other original than this care of the body and gratifying its unlawful appetites; for we fight only to get riches, and these we acquire only to please the body; so that those who are thus employed have not leisure to be seekers of Wisdom.

12 "And after all, when we have retrieved an interval of time to seek after truth, the body officiously interrupts us, is so troublesome and importune, that we can by no means discern its nature. Therefore it is evident that, if we will clearly know any thing, we must divest ourselves of the body, and behold things as they are in themselves with the mind itself, that at last we may attain what we so much desire, and what we do profess ourselves the most partial admirers of, which is Wisdom.

13 "And this we cannot consummately enjoy till after death, as reason teacheth us. For if so be that we can understand nothing clearly as long as we are clogged with flesh, one of these things must needs be; either that we shall never arrive at that knowledge at all, or only when we die; for then the soul will exist by itself, separate from the body. And whilst we are in this life, we shall make the nearest advances toward it, if we have no more to do with the body than what decency and necessity require; if we break off all commerce with it, and keep ourselves pure from its contagion, till God shall give us a final release. And then being pure and freed from all its follies, we shall converse (it is likely) with intelligences as pure as ourselves, with our unaided vision beholding perfect purity,—and this is truth itself. For it is not fit that what

is pure should be apprehended by what is impure."

14 Therefore, if death only transports us to another place, it is not to be looked upon as an evil, but rather as an exceeding good, as Plato hath demonstrated. The words of Socrates to his judges seem to me to be spoken even with inspiration: "To fear death, O Athenians! " is nothing else than to counterfeit the being wise, when we are not so. For he that fears death pretends to know what he is ignorant of."

15 In general, every one should meditate seriously with himself, and have the concurrence of other men's opinions with his own, that it is not the longest life which is the best, but that which is the most virtuous.

16 But such exclamations as this, "The young man ought not to be taken off so abruptly in the vigor of his years," are very frivolous, and proceed from a great weakness of mind; for who is it that can say what a thing ought to be? This is that which is called happy and grateful to God. And for this reason it is that poets celebrate those who have died before they have become old, and propose them for examples, as the most excellent men, and of divine extraction.

17 But things have been, are, and will be done, which somebody or other will say ought not to be done. However, we do not come into this life to be dogmatical and prescribe to it; but we must obey the dictates of God, who governs the world, and submit to the establishments of Fate and Providence.

18 But when they mourn over those who die so untimely, do they

do it upon their own account or upon that of the deceased?

19 If upon their own, (because they have lost that pleasure they thought they should have enjoyed in them, or are deprived of that profit they expected, or that relief they flattered themselves they should receive in their old age,) then self-love and personal interest prescribe the measures of their sorrow; so that upon the result they do not love the dead so much as themselves and their own interest.

20 But if they lament upon the account of the deceased, that is a grief easily to be shaken off, if they only consider that by their very death they will be out of the sphere of any evil that can reach them; and believe the wise and ancient saying, that we should always augment what is good, and extenuate the evil.

21 But, it is objected, the calamity was sudden, and I did not expect it. But thou oughtest to have done it, and considered the vanity and uncertainty of human affairs, that thy enemies might not have come suddenly upon thee and taken thee unawares.

22 Theseus in Euripides seems to be excellently well prepared for events of this nature, for he saith thus:—

This wholesome precept from the wise I learn,
To think of misery without concern.
My meditating thoughts are always spent
Either on death or else on banishment.
Foresight of evils doth employ my mind,
That me without defence they may not find;
And though in ambuscade the mischief lies,
Kill me it may, but shall not me surprise.

23 It is for the sake of these things that we condole with those who lose friends by untimely death, because they were frustrated of their hopes;

but in the meanwhile we are ignorant that a sudden death doth not at all differ from any other, considering the condition of human nature.

24 For as when a journey is enjoined into a remote country, and there is a necessity for every one to undertake it, and none hath liberty to refuse, though some go before and others follow, yet all must arrive at the same stage at last; so when we all lie under an obligation of discharging the same debt, it is not material whether we pay sooner or later.

25 And who knows but that the Deity, with a fatherly providence and out of tenderness to mankind, foreseeing what would happen, hath taken some purposely out of this life by an untimely death? So we should think that nothing has befallen them which they should have sought to shun,—“For nought that cometh by necessity is hard.”

26 Therefore it becomes men well educated to consider that those who have paid their debt to mortality have only gone before us a little time; that the longest life is but as a point in respect of eternity, and that many who have indulged their sorrow to excess have themselves followed in a small while those that they have lamented, having reaped no profit out of their complaints, but macerated themselves with voluntary afflictions.

27 Since, then, the time of our pilgrimage in this life is but short, we ought not to consume ourselves with sordid grief, and so render ourselves unhappy by afflicting our minds and tormenting our bodies. But we should endeavor after a more manly

and rational sort of life; and not associate ourselves with those who will be companions in grief, and by flattering our tears will only excite them the more; but rather with those who will diminish our grief by solemn and generous consolation.

28 Now if the sayings of the wise men and poets of old are true, as there is probability to think, that honors and high seats of dignity are conferred upon the righteous after they are departed this life, and if, as it is said, a particular region is appointed for their souls to dwell in, you ought to cherish very fair hopes that your son stands numbered amongst those blest inhabitants.

29 Of the state of the pious after death, Pindar discourses after this manner:—

There the sun shines with an unsullied light,
When all the world below is thick with night.
There all the richly scented plants do grow,
And there the crimson-colored roses blow;
Each flower blooming on its tender stalk,
And all these meadows are their evening walk.

And proceeding further, in another lamentation he spake thus concerning the soul:—

Just we that distribution may call,
Which to each man impartially doth fall.
It doth decide the dull contentious strife,
And easeth the calamities of life.
Death doth its efforts on the body spend;
But the aspiring soul doth upward tend.
Nothing can damp that bright and subtle flame,
Immortal as the Gods from whence it came.

30 These are the things which I have heard and think to be true; and I draw this rational inference from them, that death in my opinion is nothing else but the separation of two things nearly united, which are soul and body.

ROMAN SCRIPTURES.—GENERAL SELECTIONS.

SELECTION I.

The one God universal; who is wise ruler, merciful friend, inspirer of all wisdom and virtue in men.

AMID all the conflict of opinions, there sounds through all the world one consenting law and idea: that there is One God, the King and Father of All.

2I do not blame the variety of representations; only let men understand there is but One Divine Nature. Let them love One, and keep One in their thoughts.

3The entire universe is overruled by the power of God. By His nature, reason, energy, mind, divinity, or some other word of clearer signification, all things are governed and directed. And He has been peculiarly beneficent to man, whom He has endowed with reason and thought superior to other creatures.

4And since nothing exists better than reason, and reason is the common property of God and man, there exists a certain primeval, rational communion between the divine nature and the human.

5Rain, O God, rain down on the ploughed fields and on the plains! Truly, we ought not to pray at all, or we ought to pray in this noble and simple fashion.

6Either God has power or He has no power. If He has no power, why do you pray? If He has power, why not pray never to be anxious about events, rather than that any event may take place?

7How can the Almighty and Merciful Friend, who is always with us, take delight in sacrifices? Let us purge our mind, and lead virtuous and honest lives.

8His pleasure is not in the magnificence of temples, but in the piety and devotion of consecrated hearts. Let us be sure not to admit any evil intentions into our hearts, that we may lift up pure hands to Heaven, and ask nothing by which another may lose.

9He who knows himself must be conscious that he is inspired by a divine principle. He will look upon his rational part as a resemblance to some divinity within him; and he will be careful that his sentiments and behavior should be worthy of this inestimable gift of God.

10There exists not any man, in any nation, who may not improve in virtue, if he adopts his own true nature as his guide. When I say nature, I mean nature in its genuine purity; not when it has been corrupted by evil customs.

11Man is born for justice. Law

and equity are not things established merely by opinion; they are instituted by Nature. We have no criterion to distinguish between a good law and a bad law, except our own conscience, or reason.

12 No one in full possession of his senses can suppose that justice and law vary with opinions, and have no foundation in Nature.

13 In nothing is the uniformity of human nature more conspicuous than in its respect for virtue. What nation is there in which kindness, benignity, and gratitude are not recommended? What nation is there in which cruelty, arrogance, and unthankfulness are not reprobated and detested?

14 This uniformity of opinions invincibly demonstrates that mankind were intended to form one fraternal association. And, in order to accomplish this, the faculty of reason must be improved, till it instructs us in all the arts of living well.

15 Every man hath within himself a witness and a judge of all the good or ill that he does; it inspires him with great thoughts, and gives him wholesome counsels.

16 Keep the divine portion of thyself pure. Look within. Within is the fountain of good; that is the life; that is the man. A good man is as a priest and minister of God devoted to that Divinity which hath its dwelling within him.

SELECTION II.

Precepts of inward purity, and of simplicity, kindness, justice, and self-restraint.

MEN may be parted from each other by travel, sickness, or

death, but there is no possibility of separating from ourselves. What avails it that our consciences are hidden from men, when our souls are always open to God?

2 Keep thyself simple, good, pure, kind, and affectionate. Make thyself all simplicity.

3 It is more beautiful to overcome injury by kindness, than to oppose to it the obstinacy of hatred.

4 If we practise goodness not for the sake of its own intrinsic excellence, but for the sake of gaining some advantage by it, we may be cunning, but we are not good.

5 He deserves disappointment who gives with the hope of return. The object of conferring a benefit should be the good of the receiver, without regard to favor or reward.

6 The true primeval law is eternal, immutable, and universal. It calls us to duty by its commandments, and turns us away from wrong-doing by its prohibitions.

7 We can take nothing from it, change nothing, abrogate nothing. It does not vary according to time or place; it is not different now from what it was formerly; it is not one thing to-day and another to-morrow. Neither the Senate nor the people have a right to free us from it.

8 A crime is none the less criminal because there is no human law against it. The same eternal and unchangeable law embraces all times and all nations, because it proceeds from the King and Father of all.

9 Nature has inclined us to love mankind; and this love is the foun-

dation of Law. Justice employs itself in the good of others.

10 Let us not listen to those who think we ought to be angry with our enemies, and who believe this to be great and manly. Nothing is more praiseworthy, and nothing more clearly indicates a great and noble soul, than clemency and readiness to forgive.

11 Will you not bear with your brother, who has God for his Father; who is His son, as thou art, of the same high descent?

12 If he who injures does wrong, he who returns an injury does equally wrong.

13 Nature made us just, that we might share our goods with each other, and supply each other's wants. We can in no way assimilate ourselves so much with the beneficent disposition of the Creator, as by contributing to the health, comfort, and happiness of our fellow creatures.

14 This is the law of benefits between men: the one ought to forget at once what he has given, and the other ought never to forget what he has received.

15 The more a man becomes addicted to sensual pleasures, the more completely is he a slave. People may call him happy, but he pays his liberty for his delights, and sells himself for what he buys.

16 The way for a man to secure himself from wickedness is to withdraw from the examples of it.

17 Seek to converse in purity with your own pure mind and with God. The first and highest purity is that of the soul.

18 Cultivate piety, and banish costliness from temples.

SELECTION III.

Humanity a brotherhood with love as its bond; all, therefore, should help all, and each be pure that all may become pure.

I AM a man, and nothing that concerns human beings is indifferent to me.

2 We are by nature inclined to love mankind. Take away love and benevolence, and you take away all the joy of life. Men are born for the sake of men, that they may mutually benefit one another.

3 When man shall have studied the nature of all things, and shall come to look upon himself as not confined within the walls of one city, or as a member of any particular community, but as a citizen of the universe considered as one Commonwealth,—amid such an acquaintance with Nature, and such a grand magnificence of things, to what a knowledge of himself will man attain!

4 Give bread to a stranger in the name of the universal brotherhood which binds all men together, under the common Father of Nature.

5 Nature fitted us for social life by planting within us a mutual love. We are members of one great body; and we must consider that we were born for the good of the whole.

6 I will look upon the whole world as my country, and upon God as both the witness and judge of my actions. I will live and die with this testimony,—that I never invaded another man's freedom, and that I preserved my own.

7 The universe is but one great city full of beloved ones, divine and human by nature endeared to each other.

8 All thinking beings have been made one for the other : they owe patience one toward another,—for we have all one and the same nature. We are created especially for the sake of one another. We are made for co-operation, and to act against one another is contrary to nature.

9 The good man remembers that every rational being is his kinsman.

10 The law imprinted on the hearts of all men is to love the members of society as themselves. The eternal, universal, unchangeable law of all beings is to seek the good of one another, like children of the same Father.

11 The truly wise teacher must know he is a messenger sent from God to men to instruct them concerning good and evil. He must tell them the truth without fear. He must consult the Divinity, and attempt nothing without God.

12 A lover of Wisdom when smitten must love those who smite him ; as if he were the father and brother of all men.

13 It is peculiar to man to love even those who do wrong. Ask thyself daily to how many evil-minded persons thou hast shown a kind disposition.

14 If a man despises me, it is his business to see why he does so ; it is my business to do nothing that deserves contempt : I will still cherish the same benevolence for human nature in general, and for that man in particular.

15 This virtue must come from God, who sees the inmost centre of

men, and tries their hearts ; and who knows that the truly good man is offended with nothing, and complains of nothing.

16 Geometry teaches me to measure acres, but I would be taught to measure my appetites, and to know when I have enough ; how to divide with my brother, and to rejoice in the prosperity of my neighbor.

17 You teach me how to keep wealth, but I would rather learn how to be contented if I lose it. The man who would be truly rich must not increase his fortune, but retrench his appetites.

18 Happy is the man who eats only for hunger and drinks only for thirst ; who stands by his own opinions, and lives according to reason, and not according to fashion ; who provides for whatever is necessary and useful, and expends nothing for ostentation or pomp.

19 He who lives according to reason will never be poor, and he who governs his life by opinion will never be rich.

20 A man who depends upon fortune is anxious, and constantly fearful of accidents. Virtue alone raises us above hopes, fears, and chances.

21 A good man has happiness within himself, independent of fortune. A philosophic mind makes us peaceful by fearing nothing, and rich by coveting nothing.

SELECTION IV.

The soul can not be mortal ; this world not a permanent abode ; Heaven a Divine Assembly of the enlightened and purified.

WHEN I consider the faculties with which the human soul is endowed, its amazing celerity, its

wonderful power of recollecting past events, and its sagacity in discerning the future, together with its numberless discoveries in the arts and sciences,—I feel a conscious conviction that this active, comprehensive principle cannot possibly be of a mortal nature.

2 And as this unceasing activity of the soul derives its energy from its own intrinsic and essential powers, without receiving it from any foreign or external impulse, it necessarily follows that its activity must continue for ever.

3 I am induced to embrace this opinion, not only as agreeable to the best deductions of reason, but also in deference to the authority of the noblest and most distinguished philosophers.

4 I consider this world as a place which Nature never intended for my permanent abode; and I look on my departure from it, not as being

driven from my habitation, but simple as leaving an inn.

5 Oh, glorious day, when I shall remove from this confused crowd to join the Divine Assembly of souls!

6 For I shall go not only to meet great men but also those whom I have loved—their spirits looking back upon me, departed to that place whither they knew that I should soon come; and they have never deserted me.

7 If I have borne their loss with courage, it is because I consoled myself with the thought that our separation would not be for long.

8 The way to Heaven which Nature marks out is secure and pleasant. There needs no train of servants, no pomp of equipage, to make sure our passage thither; no money or letters of credit are necessary for the expenses of that voyage: the graces of an honest mind will serve us on the way, and make us happy at our journey's end.

DISCOURSES OF EPICTETUS.

SELECTION I.

The existence of God, and the moral suggestions to be drawn therefrom.

WITH respect to *God*, there are some who say that a divine being does not exist; others say that he exists, but is inactive and careless, and takes no forethought about any thing; a third class say that such a being exists and exercises forethought, but only about great things and heavenly things, and about nothing on the earth; a fourth

class say that a divine being exercises forethought both about things on the earth and heavenly things, but in a general way only, and not about things severally. There is a fifth class, to whom Ulysses and Socrates belong, who say: “I move not without thy knowledge.”

2 Before all other things, then, it is necessary to inquire about each of these opinions, whether it is affirmed truly or not truly. For if there be no *God*, how is it our proper end to follow *him*? And if he exists, but

takes no care of any thing, in this case also how will it be right to follow *him*? But if indeed *he* does exist and looks after things, still if there is nothing communicated from *him* to men, nor in fact to myself, how even so is it right to follow *him*?

3 The wise and good man, then, after considering all these things, submits his own mind to him who administers the whole, as good citizens do to the law of the state.

4 He who is receiving instruction ought to come to be instructed with this intention, How shall I follow *God* in all things, how shall I be contented with the Divine administration, and how shall I become free?

5 The wise men say that we ought first to learn that there is a God, and that he provides for all things; also that it is not possible to conceal from him our acts, or even our intentions and thoughts.

6 The next thing is to learn what is the nature of God; for such as *he* is discovered to be, he, who would please and obey *him*, must try with all his power to be like *him*. If the divine is faithful, man also must be faithful; if he is free, man also must be free; if beneficent, man also must be beneficent; if magnanimous, man also must be magnanimous; as being then an imitator of God he must do and say every thing consistently with this fact.

7 But how can a man be convinced that all his actions are under the inspection of God?

8 Do you not think that all things are united in one? Do you not think that earthly things have a natural

agreement and union with heavenly things? And how else so regularly as if by God's command, when he bids the plants to flower, do they flower? when he bids them to send forth shoots, do they shoot? when he bids them to produce fruit, how else do they produce fruit? when he bids the fruit to ripen does it ripen? when again he bids them to cast down the fruits, how else do they cast them down? and when to shed the leaves, do they shed the leaves? and when he bids them to fold themselves up and to remain quiet and rest, how else do they remain quiet and rest?

9 And how else at the growth and the wane of the moon, and at the approach and recession of the sun, are so great an alteration and change to the contrary seen in earthly things? But are plants and our bodies so bound up and united with the whole, and are not our souls much more? Our souls are so bound up and in contact with God as to be parts of him and portions of him; and does not God perceive every motion of these parts as being his own motion connate with himself?

10 Now you are able to think of the divine administration and of all things divine; and at the same time also to think about human affairs, and to be moved by ten thousand things at once, in your senses and in your understanding, so as to assent to some, and to dissent from others; and again, so as to some things to suspend your judgment; and you retain in your soul so many impressions from so many and various things and being moved by them, fall upon

notions similar to those first impressed, and retain numerous arts, and the memories of ten thousand things. Is not God *then* able to oversee all things, and to be present with all, and to receive from all a certain communication?

11 And is the sun able to illuminate so large a part of the All, and to leave so little not illuminated, that part only which is occupied by the earth's shadow; and he who made the sun itself and makes it go round, being a small part of himself compared with the whole, cannot he perceive all things?

12 Nevertheless, *God* has placed by every man a guardian, every man's "Dæmon," to whom he has committed the care of the man; a guardian who never sleeps, is never deceived.

13 When, then, you have shut the doors and made darkness within, remember never to say that you are alone, for you are not; but God is within, and your Dæmon is within, and what need have they of light to see what you are doing?

14 To this God you ought to swear an oath just as the soldiers do to Cæsar. But they who are *hired for pay*, swear to regard the safety of Cæsar before all things; and you who have received so many and such great favors, will you not swear; or when you have sworn, will you not abide by your oath?

15 And what shall you swear? Never to be disobedient, never to make any charges, never to find fault with any thing that he has given, and never unwillingly to do or to suffer any thing that is necessary.

16 Is this oath like the soldier's

oath? The soldiers swear not to prefer any man to Cæsar but in this oath men swear to honor themselves before all.

SELECTION II.

Various arguments for the superintending Providence of God, and moral inferences therefrom.

H AS the *Universe* no governor? And how is it possible that a city or a family cannot continue to exist, not even the shortest time, without an administrator and guardian, and that so great and beautiful a system should be administered with such order and yet without a purpose and by chance?

2 There is, then, an administrator. What kind of administrator and how does he govern? And who are we, who were produced by him, and for what purpose? Have we some connection with him and some relation toward him, or none?

3 From every thing which is or happens in the world, it is easy to praise Providence, if a man possesses these two qualities, the faculty of seeing what belongs and happens to all persons and things, and a grateful disposition. If he does not possess these two qualities, one man will not see the use of things which are and which happen; another will not be thankful for them, even if he does know them.

4 If God had made colors, but had not made the faculty of seeing them, what would have been their use? None at all. On the other hand, if he had made the faculty of vision, but had not made objects such as to fall under the faculty,

what in that case also would have been the use of it? None at all. Well, suppose that he had made both, but had not made light? In that case, also, they would have been of no use.

5 Who is it, then, who has fitted this to that and that to this? And who is it that has fitted the knife to the case and the case to the knife? Is it no one?

6 And, indeed, from the very structure of things which have attained their completion, we are accustomed to show that the work is certainly the act of some artificer, and that it has not been constructed without a purpose. Does, then, each of these things demonstrate the workman, and do not visible things and the faculty of seeing and light demonstrate Him?

7 Do not wonder if for other animals than man all things are provided for the body, not only food and drink, but beds also, and they have no need of shoes, nor bed materials, nor clothing; but we require all these additional things. For animals not being made for themselves, but for service, it was not fit for them to be made so as to need other things.

8 For consider what it would be for us to take care not only of ourselves, but also about cattle and horses, how they should be clothed, and how shod, and how they should eat and drink.

9 Now, as soldiers are ready for their commander, shod, clothed, and armed (for it would be a hard thing for the tribune to go round and shoe or clothe his thousand men), so also

nature has formed the animals which are made for service, all ready, prepared, and requiring no further care. So one little boy with only a stick drives the cattle.

10 But now we, instead of being thankful that we need not take the same care of animals as of ourselves, complain of God on our own account; and yet, in the name of God and of the immortals, any one thing of those which exist would be enough to make a man perceive the providence of God, at least a man who is modest and grateful.

11 And speak not to me now of the great things, but only of this, that milk is produced from grass, and cheese from milk, and wool from skins. Who made these things or devised them? No one, you say. O amazing shamelessness and stupidity!

12 But now God has introduced man to be a spectator of Himself and of His works; and not only a spectator of them, but an interpreter. For this reason it is shameful for man to begin and to end where irrational animals do; but rather he ought to begin where they begin, and to end where nature ends in us; and nature ends in contemplation and understanding, and in a way of life conformable to nature.

13 Take care, then, not to die without having been spectators of these things.

14 But you do it not: rather do you sit still, trembling for fear that some things will happen, and weeping, and lamenting, and groaning for what does happen: and then you blame God.

15 And yet God has not only given us these faculties, by which we shall be able to bear every thing that happens without being depressed or broken by it ; but, like a good king and a true father, he has given us these faculties free from hindrance, subject to no compulsion, unimpeded, and has put them entirely in our own power, without even having reserved to himself any power of hindering or impeding.

16 You, who have received these powers free and as your own, use them not : you do not even see what you have received, and from whom ; some of you being blinded to the giver, and not even acknowledging your benefactor ; and others, through meanness of spirit, betaking yourselves to fault-finding and making charges against God.

17 Yet I will show to you that you have powers and means for greatness of soul and manliness.

18 Are these the only works of providence in us ? And what words are sufficient to praise them and set them forth according to their worth ? For if we had understanding, ought we to do any thing else both jointly and severally than to sing hymns and bless the Deity, and to tell of his benefits ?

19 Ought we not when we are digging and ploughing and eating to sing this hymn to God ?—“Great is God, who has given us such implements with which we shall cultivate the earth : great is God who has given us hands, the power of swallowing and digesting, imperceptible growth, and the power of breathing while we sleep.”

20 This is what we ought to sing on every occasion, and to sing the greatest and most divine hymn for giving us the faculty of comprehending these things and using them in a proper way.

21 Well, then, since most of you have become blind, ought there not to be some man to fill this office, and on behalf of all to sing the hymn to God ? For what else can I do, a lame old man, than sing hymns to God ? If I were a nightingale, I would do the part of a nightingale ; if I were a swan, I would do like a swan. But now I am a rational creature, and I ought to praise God : this is my work ; I do it, nor will I desert this post, so long as I am allowed to keep it ; and I exhort you to join in this *same song*.

22 Come, then, do you also having observed these things look to the faculties which you have, and when you have looked at them, say : Bring now, O God ! any difficulty that thou pleasest, for I have means and powers given to me by thee.

SELECTION III.

Man is God's offspring ; the human soul is derived from Deity, but is incarnate in animal form, for purposes of education and discipline.

WHAT is a man ? The answer is, a rational and mortal being. Then by the rational faculty, from whom are we separated ? From wild beasts. And from what others ? From sheep and like animals.

2 Take care, then, to do nothing like a wild beast ; but if you do, you have lost the character of a man ; you have not fulfilled your promise.

See that you do nothing like *mere animals*; but if you do, in this case also the man is lost. When, then, do we act as *mere animals*? When we act gluttonously, when we act lewdly, when we act rashly, filthily, inconsiderately. To what have we declined? To animals. What have we lost? The rational faculty. When we act contentiously, and harmfully, and passionately, and violently, to what have we declined? To wild beasts. Consequently, some of us are great wild beasts, and others little beasts of bad dispositions and habits.

3 These two things are mingled in the generation of man, body in common with the animals, and reason and intelligence in common with the immortals; many incline to the kinship which is miserable and mortal, and some few to that which is divine and happy.

4 Since, then, it is of necessity that every man uses every thing according to the opinion which he has about it, those, the few, who think that they are formed for fidelity and modesty, and a sure use of appearances, have no mean or ignoble thoughts about themselves; but with the many it is quite the contrary. For you say, What am I? A poor, miserable man, with my wretched bit of flesh. Wretched, indeed; but you possess something better than your bit of flesh. Why, then, do you neglect that which is better, and why do you attach yourself to this?

5 Through this kinship with the flesh, some of us inclining to it become like wolves, faithless and treacherous and mischievous; some

become like lions, savage and bestial and untamed; but the greater part of us become foxes, and other worse animals. For what else is a slanderer and a malignant man than a fox, or some other more wretched and meaner animal? See, then, and take care that you do not become some one of these miserable creatures.

6 Some persons raise the question whether *moral sense* is contained in the nature of man; and yet I think that these same persons would have no doubt that love of purity is certainly contained in it, and that if man is distinguished from other animals by any thing, he is distinguished by this.

7 For when we see any other animal keeping itself clean, we are accustomed to speak of the act with surprise, and to add that the animal is acting like a man: and on the other hand, if a man blames an animal for being unclean, straightway, as if we were making an excuse for it, we say that of course the animal is not a human creature.

8 So we suppose that there is something superior in man, and that we first receive it from *God*. For since *God* by his nature is pure and free from corruption, so far as men approach him by reason, so far do they cling to purity and to a love of purity. But since it is impossible that man's nature can be altogether pure, being composed of such materials, reason is applied as far as it is possible, and reason endeavors to make human nature love purity.

9 The first, then, and highest purity is that which is in the soul; and we say the same of impurity.

Now you could not discover the impurity of the soul as you could discover that of the body: but as to the soul, what else could you find in it than that which makes it unclean in respect to the acts which are its own?

10 Now the acts of the soul are movement toward an object or movement from it, desire, aversion, preparation, design, assent. What, then, is it which in these acts makes the soul impure? Nothing else than its own bad judgments.

11 Consequently the impurity of the soul is the soul's bad opinions; and the purification of the soul is the planting in it of proper opinions; and the soul is pure which has proper opinions, for the soul alone in *its* own acts is free from perturbation and pollution.

12 If the things are true which are said by wise men about the kinship between God and man, what else remains for men to do than what Socrates did? Never in reply to the question, to what country you belong, say that you are an Athenian or a Corinthian, but that you are a citizen of the world.

13 For why do you say that you are an Athenian, and why do you not say that you belong to the small nook only into which your poor body was cast at birth? Is it not plain that you call yourself an Athenian or Corinthian from the place which has a greater authority and comprises not only that small nook itself and all your family, but even the whole country from which the stock of your progenitors is derived down to you?

14 He, then, who has observed with intelligence the administration of the world, and has learned that the greatest and supreme and the most comprehensive community is that which is composed of men and God; and that from God have descended the seeds not only to my father and grandfather, but to all beings which are generated on the earth and are produced; and particularly to rational beings—for these only are by their nature formed to have communion with God, being by means of reason conjoined with him.

15 Why should not such a man call himself a citizen of the world, why not a son of God, and why should he be afraid of any thing which happens among men?

16 Is kinship with Cæsar or with any other of the powerful in Rome sufficient to enable us to live in safety and above contempt and without any fear at all? and to have God for your maker and father, and guardian, shall not this release us from sorrows and fears?

17 If a man should be able to assent to this doctrine as he ought, that we are all sprung from God in an especial manner, and that God is the father both of men and of the immortals, I suppose that he would never have any ignoble or mean thoughts about himself.

18 If Cæsar should adopt you, no one could endure your arrogance; and if you know that you are the son of *God*, will you not be elated?

19 In truth I do think that the soul is a much better thing than all the others which I possess.

—Can you, then, show us in what way you have taken care of the soul? for it is not likely that you, who are so wise and have a reputation in the city, inconsiderately or carelessly allow the most valuable thing that you possess to be neglected and to perish.

SELECTION IV.

How we ought to do our best with the endowments which have been given us, and with the opportunities and even difficulties with which we are surrounded.

1 It is difficulties which show what men are. Therefore when a difficulty falls upon you, remember that God, like a trainer of wrestlers, has matched you with a rough young man. For what purpose? you may say. Why, that you may become an Olympic conqueror; but it is not accomplished without sweat.

2 Where is the good? In the will. Where is the evil? In the will. Where is neither of them? In those things which are independent of the will. Well then? Does any one among us think of these lessons out of the schools? Does any one meditate by himself to give an answer to things.

3 Where, then, is progress? If any of you, withdrawing himself from externals, turns to his own will to exercise *it* and to improve *it* by labor so as to make it conformable to nature, elevated, free, unrestrained, unimpeded, faithful, modest; if he has learned that he who desires or avoids the things the control of which are not in his power, *that such a one can neither be faithful nor free*, but of necessity must

change with them and be tossed about with them as in a tempest, and of necessity must subject himself to others who have the power to procure or prevent what he desires or would avoid; when he rises in the morning, if he observes and keeps these rules, bathes as a man of fidelity, eats as a modest man; in like manner, if in every matter that occurs he seeks continually to be perfect as the runner does with reference to running, and the trainer of the voice with reference to the voice,—this is the man who truly makes progress.

4 But this is something, to study, how a man can rid his life of lamentation and groaning, and saying, Woe to me, and wretched that I am; and to rid it also of misfortune and disappointment, and to learn what death is, and exile, and prison, and poison, that he may be able to say when he is in fetters, If it is the will of God that it be so, let it be so; and not to say, Wretched am I, an old man; have I kept my gray hairs for this.

5 This it is to have studied what a man ought to study; to have made desire, and aversion, free from hindrance, and free from all that a man would avoid. I must die. If now, I am ready to die. If, after a short time, I now dine because it is the dinner-hour; after this, I will then die. How? Like a man who gives up what belongs to another.

6 And what has *our teacher* said about pain, about pleasure, and about poverty? He says that to be naked is better than any purple robe, and to sleep on the bare ground is the softest

bed ; and he gives as a proof of each thing that he affirms, his own courage, his tranquillity, his freedom, and the healthy appearance and compactness of his body. There is no enemy near, he says ; all is peace.

7 That which is best of all and supreme over all is the only thing which *God has* placed in our power, *that is*, the right use of circumstances ; but other things *he has* not placed in our power. Was it because *he* did not choose ? I indeed think that, if *he* had been able, *he* would have put other things also in our power ; but *he* certainly could not. For as we exist on the earth, and are bound to such a body and to such companions, how was it possible for us not to be hindered as to these things by externals ?

8 But what says *God* ? Epictetus, if it were possible, I would have made both your little body and your little property free and not exposed to hindrance. But now be not ignorant of this : this body is not yours ; it is clay finely tempered. And since it was not possible to exempt you from external limitations I have given you a small portion of myself, *that is*, the power of pursuing an object and of avoiding it, and the faculty of desire and aversion ; in a word, the power to make right use of circumstances. And if you will take care of this power and consider it your only possession, you will never be hindered, never meet with impediments ; you will not lament, you will not blame, you will not flatter any person.

9 Do these seem to you small matters ? I hope not. Be content

with them and pray to *God for help*.

10 But now when it is in our power to look after one thing, and to attach ourselves to it, we prefer to look after many things, and to be bound to many things : to the body and to property, and to brother and to friend, and to child and to slave.

11 Since, then, we are bound to many things, we are depressed by them and dragged down. *For instance*, when the weather is not fit for sailing, we sit down and torment ourselves, and continually look out to see what wind is blowing. It is north. What is that to us ? When will the west wind blow ? When it shall choose, my good man, or when it shall please *God* ; for God has not made you the manager of the winds.

12 What then ? We must make the best use that we can of the things which are in our power, and use the rest according to their nature. What is their nature then ? As *God may please*.

13 What, then, happens when we think the things, which are coming on us, to be evils ? Is it not in our power not to be afraid and not to be anxious ? But we say, Lord *God*, how shall I not be anxious ? Foolish one, have you not hands, did not *God* make them for you ? Well, then, has he given to you nothing in the present case ? Has he not given to you endurance ? has he not given to you magnanimity ? has he not given to you manliness ?

14 And now I am your teacher and you are instructed in my school. And I have this purpose, to make

you free from restraint, compulsion, hindrance, to make you free, prosperous, happy, looking to God in every thing small and great. And you are here to learn and practise these things. Why, then, do you not finish the work, if you also have such a purpose as you ought to have ; and if I, in addition to the purpose, also have such qualification as I ought to have ?

15 What is that which is wanting ? When I see an artificer and material lying by him, I expect the work. Here, then, is the artificer, here the material ; what is it that we want ? Is not the thing one that can be taught ? It is. Is it not, then, in our power ? The only thing of all that is in our power. Neither wealth is in our power, nor health, nor reputation, nor, in a word, any thing else except the right use of circumstances. This is by nature free from restraint, this alone is free from impediment. Why, then, do you not finish the work ?

SELECTION V.

Every man is endowed by nature with both an intellectual sense for the apprehension of truth, and with a moral sense for the discernment of right and wrong ; but both of these senses may be deadened by neglect or misuse.

I F a man opposes evident truths, it is not easy to find arguments by which we shall make him change his opinion. But this does not arise either from the man's strength or the teacher's weakness ; for when the man, though he has been confuted, is hardened like a stone, how shall we then be able to deal with him by argument ?

2 Now there are two kinds of hardening : one of the understanding ; the other of the moral sense, as when a man is resolved not to assent to what is right nor to desist from what is wrong.

3 What a shame is this ? when a man has received from nature measures and rules for the knowing of truth, and does not strive to add to these measures and rules and to improve them, but just the contrary, endeavors to take away and destroy whatever enables us to discern the truth ?

4 And indeed with regard to the soul, if a man be in such a state as not to apprehend any thing, or understand at all, we think that he is in a bad condition : but if the senses of shame and modesty are deadened, this is *by some* even called strength.

5 Do you comprehend that you are awake ? I do not, the man replies, for I do not even comprehend when in my sleep I imagine that I am awake. Does this appearance, then, not differ from the other ? Not at all, he replies.

6 Shall I still argue with such a man ? And what fire or what iron shall I apply to him to make him feel that he is deadened ? He *does* perceive, but he *pretends* that he does not. He is even worse than a dead man. He does not see the contradiction : he is in a bad condition.

7 Another does see it but he is not moved, and makes no improvement : he is even in a worse condition. His modesty is extirpated, and his sense of shame ; and the rational faculty has not been cut off from him, but it is brutalized.

8 Is there, then, no energy of the

soul which is an advantage to him who possesses it, and a damage to him who has lost it?—Tell me what sort of energy you mean.—Have we not a natural modesty?—We have.—Does he who loses this sustain no damage? is he deprived of nothing? does he part with nothing of the things which belong to him? Have we not naturally fidelity, natural affection, a natural disposition to help others, a natural disposition to forbearance? The man, then, who allows himself to be damaged in these matters, can he be free from harm and uninjured?

9 But as to good and evil, and beautiful and ugly, and becoming and unbecoming, and happiness and misfortune, and proper and improper, and what we ought to do and what we ought not to do, who ever came into the world without having an innate idea of them? Wherefore we all use these names, and we endeavor to fit the preconceptions to the several cases, thus: He has done well, he has not done well; he has done as he ought, not as he ought; he has been unfortunate, he has been fortunate; he is unjust, he is just. Who does not use these names? who among us defers the use of them till he has learned them, as he defers the use of the words about geometrical figures, or sounds? And the cause of this is that we come into the world already taught as it were by nature.

10 And how are we constituted by nature? Free, noble, modest: for what other animal blushes? what other is capable of receiving the impression of shame? and we are so

constituted by nature as to subject pleasure to these things, as a minister, a servant, in order that it may call forth our activity; in order that it may keep us constant in acts which are conformable to nature.

11 I can only say this to you, that he who knows not who he is, and for what purpose he exists, and what is this world, and with whom he is associated, and what things are the good and the bad, and the beautiful and the ugly; and who neither understands discourse nor demonstration, nor what is true nor what is false; and who is not able to distinguish them will neither desire according to nature, nor turn away nor move toward, nor intend to act, nor assent, nor dissent, nor suspend his judgment. To say all in a few words, he will go about dumb and blind, thinking that he is somebody, but being nobody.

12 Is this so now for the first time? Is it not the fact that ever since the human race existed, all errors and misfortunes have arisen through this ignorance of *Truth and of Right*?

13 There are certain penalties fixed, as by law, for those who disobey the divine administration. Whoever thinks any other thing to be good except those things which depend on the will, let him envy, let him desire, let him flatter, let him be perturbed; whoever considers any thing else to be evil, let him grieve, let him lament, let him weep, let him be unhappy. And yet, though so severely punished, he cannot desist.

14 But I say: As God has ordain-

ed, so act ; if you do not act so, you will feel the penalty, you will be punished.—What will be the punishment?—Nothing else than not having done your duty : you will lose the character of fidelity, modesty, propriety. Do not look for greater penalties than these.

15 What advantage is it, then, to have done right?—And what advantage is it to a man who writes the name of Dion to write it as he ought?—The advantage is to have written it.—Is there no reward then?—Do you seek a reward for a good man greater than doing what is good and just? At Olympia you wish for nothing more, but it seems to you enough to be crowned at the games. Does it seem to you so small and worthless a thing to be good and happy?

16 But what say you, wise man? piety and sanctity, what do you think that they are?—If you like, I will demonstrate that they are good things.—Well, demonstrate it, that our citizens may be turned and honor the Deity and may no longer be negligent about things of the highest value.—Have you, then, the demonstrations?—I have, and I am thankful.

17 But hear now what is said to the contrary ; *for there are those who say* that there are no gods, and, if there are, they take no care of men, nor is there any fellowship between us and them ; and that this piety and sanctity which is talked of among most men is the lying of boasters and sophists, or certainly of legislators for the purpose of terrifying and checking wrong-doers.

18 Well done, philosopher, you have done something for our citizens ; you have brought back all the young men to contempt of things divine.—What then, *they reply*, does not this satisfy you?—Learn still further, that justice is nothing, that modesty is folly, that a father is nothing, a son nothing.

19 Well done, philosopher, persist, persuade the young men, that we may have more with the same opinions as you and who say the same as you. Is it from such principles as these that have grown our well-constituted states ? by these was Sparta founded ? Did Lycurgus fix these opinions in the Spartans by his laws and education, that neither is the servile condition more base than honorable, nor the condition of free men more honorable than base ; and that those who died at Thermopylæ died holding these opinions? Monstrous impudence and imposture !

20 So it is that now they mock us by *using* all the things which nature gives, and in *words* destroying them.

21 Grateful, indeed, are men and modest, who, if they do nothing else, are daily eating bread, and yet are shameless enough to say we do not know if there is a *God*, or if there are immortals; not to mention that they are enjoying the night and the day, the seasons of the year, and the stars, and the sea and the land, and the co-operation of mankind, and yet they are not moved in any degree by these things to turn their attention to them. But they only seek to belch out their little problem,

and when they have exercised their digestion to go off to the bath.

22 But what they shall say, and about what things or to what persons, and what their hearers shall learn from this talk, they care not even in the least degree, nor do they care if any generous youth after hearing such talk should suffer any harm from it, nor after he has suffered harm should lose all the seeds of his generous nature; nor if we should give an adulterer help toward being shameless in his acts; nor if a public peculator should lay hold of some cunning excuse from these doctrines; nor if another who neglects his parents should be confirmed in his audacity by this teaching.

23 What, then, in your opinion is good or bad? This or that? *they inquire.* Why should a man say any more in reply to such persons as these, or give them any reason or listen to any reason from them, or try to convince them? One might much sooner expect to make catamites change their mind than those who are become so deaf and blind to their own evils.

SELECTION VI.

God's power, wisdom, goodness, and omnipresence recognized; what he gives should be gratefully received, and what he withholds should not be desired.

A S to piety toward *God* you must know that this is the chief thing: to have right opinions about *him*, to think that *he* exists, and that *he* administers the All, well and justly; and you must fix yourself in

this principle, to obey *him*, and to yield to *him* in every thing which happens, and voluntarily to follow it as being accomplished by the wisest intelligence. For if you do so, you will never either blame *God*, nor will you accuse *him* of neglecting you.

2 When you are going in to any great personage, remember that another also from above sees what is going on, and that you ought to please *Him* rather than the other.

3 But can we endure when *a man* says, I wish I had *God* with me. Have you not *God* with you? and do you seek for any other, when you have him?

4 If you were a statue of Phidias, either Athena or Zeus, you would think both of yourself and of the artist, and if you had any understanding you would try to do nothing unworthy of him who made you or of yourself, and try not to appear in an unbecoming attitude to those who look on you. But now because *God* has made you, for this reason do you care not how you shall appear?

5 And yet is the artist in the one case like the artist in the other? or the work in the one case like the other? What work of an artist, for instance, has in itself the faculties which the artist shows in making it? Is it not marble or bronze, or gold or ivory? and the Athena of Phidias when she has once extended the hand and received in it the figure of Victory, stands in that attitude for ever.

6 But the works of *God* have power of motion, they breathe, they

have the faculty of using the appearances of things, and the power of examining them. Being the work of such an artist do you dishonor him?

7 And what shall I say, not only that he made you, but also entrusted you to yourself and made you a deposit to yourself? Will you not think of this too, but do you also dishonor your guardianship? If God had entrusted an orphan to you, would you thus neglect him? He has delivered yourself to your own care, and says, "I had no one fitter to entrust him to than yourself: keep him for me such as he is by nature, modest, faithful, erect, unterrified, free from passion and perturbation."

8 What then? are not plants and animals also the works of God? They are; but they are not superior things, nor yet parts of *God*. But you are a superior thing; you are a portion separated from the Deity; you have in yourself a certain portion of him.

9 Why, then, are you ignorant of your own noble descent? Why do you not know whence you came? will you not remember when you are eating, who you are who eat, and whom you feed? When you are in social intercourse, when you are exercising yourself, when you are engaged in discussion, know you not that you are nourishing a god, that you are exercising a god?

10 You are carrying about a god with you, and you know it not. Do you think that I mean some god of silver or of gold, and external? You carry Him within yourself, and you

perceive not that you are polluting Him.

11 Have I not within me a diviner who has told me the nature of good and of evil, and has explained to me the signs of both? What need have I, then, to consult the viscera of victims or the flight of birds, and why do I submit when *the priest* says, It is for your interest?

12 I am free, and a friend of God, and so I obey him willingly. But I must not claim any thing else, neither body nor possession, nor magistracy, nor good report, nor in fact any thing. For God does not allow me to claim them: if he had chosen, he would have made them good for me; but he has not done so, and for this reason I cannot transgress his commands.

13 Preserve that which is your own good in every thing; and as to every other thing, as it is permitted; and so far as to behave consistently with reason in respect to them: be content with this only. If not, you will be unfortunate, you will fail in all things, you will be hindered, you will be impeded. These are the laws which have been sent from God; these are the orders. Of these laws a man ought to be an expositor, to these he ought to submit, not to those of Masurius and Cassius.

14 Is it possible that no man can learn from reason and from demonstration that God has made all the things in the universe, and the universe itself, completely free from hindrance, and perfect, and the parts of it for the use of the whole?

15 All other animals indeed are

incapable of comprehending the administration of it; but the rational animal man has faculties for the consideration of all these things, and for understanding that it is a part, and what kind of a part it is, and that it is right for the parts to be subordinate to the whole.

16 And besides this, being naturally noble, magnanimous, and free, man sees that of the things which surround him some are free from hindrance and in his power, and the other things are subject to hindrance and in the power of others; that the things which are free from hindrance are in the power of the will; and those which are subject to hindrance are things which are not in the power of the will.

17 And for this reason, if he understands that his good and his interest be in those things only which, being free from hindrance, are in his own power, he will be free, prosperous, happy, free from harm, magnanimous, pious, thankful to God for all things; in no matter finding fault with any of the things which have not been put in his power, nor blaming any of them.

18 But if he thinks that his good and his interest are in externals and in things which are not in the power of his will, he must of necessity be hindered, be impeded, be a slave to those who have the power over the things which he desires and fears; and he must of necessity be impious, because he thinks that he is harmed by God; and he must be unjust, because he always claims more than belongs to him; and he must of necessity be abject and mean.

19 What hinders a man who has clearly comprehended these things, from living with a light heart and bearing easily the reins, quietly expecting every thing which can happen, and enduring that which has already happened?

SELECTION VII.

To be happy is to submit uncomplainingly to God's will in all things, to become united to him as to a safe guide, and to follow wheresoever he may lead.

BEAR in mind these general rules: What is mine, what is not mine; what is permitted to me; what does God will that I should do now? what does he not will?

2 A little before he willed you to be at leisure, to talk with yourself, to write about these things, to read, to hear, to prepare yourself. You had sufficient time for this. Now he says to you: Come to the contest, show us what you have learned, how you have practised the athletic art. Now is the opportunity for you to understand whether you are an athlete worthy of victory, or one of those who go about the world and are defeated.

3 Why, then, are you vexed? No contest is without confusion. There must be many who exercise themselves for the contest, many who call out to those who exercise themselves, many masters, many spectators.

4 "But," you say, "my wish is to live quietly."—Lament, then, and groan as you deserve to do. For what other is a greater punishment than this to the untaught man and to him who disobeys the divine commands,

to be grieved, to lament, to envy, in a word to be disappointed and to be unhappy? Would you not release yourself from these things?

5 But how shall I release myself? *you ask.*—Have you not often heard that you ought to remove entirely desire, *and* apply aversion to those things which are *not* within your power; that you ought to give up every thing,—body, property, fame books, tumult, power, private station? For, *unless you do*, whatever way you turn, you are a slave, you are subjected, you are hindered, you are compelled, you are entirely in the power of others.

6 But keep the words of Cleanthes in readiness:—Lead me, O *God*, and thou necessity. Is it thy will that I should go to Rome? I will go to Rome. To Gyara? I will go to Gyara. To Athens? I will go to Athens. To prison? I will go to prison.

7 Give up, then, all these things.—Athens is a good place.—But happiness is much better; and to be free from passions, free from disturbance, for your affairs not to depend on any man. There is tumult at Rome, and visits of salutation. But happiness is an equivalent for all troublesome things.

8 There is only one way to happiness, and let this rule be ready both in the morning and during the day and by night: the rule is, Not to look toward things which are out of the power of our will, to think that nothing is our own, to give up all things to the Divinity, to Fortune.

9 Remember, too, who gives these

things, and to whom, and for what purpose. If you cherish yourself in these thoughts, do you still think that it makes any difference *where* you shall be happy, *where* you shall please God? *Is not God* equally distant from all places? *Does he* not see from all places alike that which is going on?

10 What do you understand *by the words*, Attaching yourself to God? This, that whatever God wills a man also shall will; and what God does not will, a man also shall not will. How, then, shall this be done? In what other way than by examining the movements of God and his administration? What has he given to me as my own and in my own power? what has he reserved to himself?

11 He has given to me the things which are in the power of the will; he has put them in my power free from impediment and hindrance. How was he able to make the earthly body free from hindrance? He could not, and accordingly he has subjected *it* to the revolution of the whole;—possessions, household things, house, children, wife.

12 Why, then, do I fight against God? why do I will what does not depend on the will? why do I will to have absolutely what is not granted to me? But how ought I to will to have things? In the way in which they are given and as long as they are given. But He who has given takes away. Why, then, do I resist?

13 For what purpose, then, have I received these things?—To use them. How long?—So long as He who has

lent them chooses.—What if they are necessary to me?—Do not attach yourself to them and they will not be necessary; do not say to yourself that they are necessary, and then they are not necessary.

14 This study you ought to practise from morning to evening, beginning with the smallest things and those most liable to damage, with an earthen pot, with a cup. Then proceed in this way to a tunic, to a little dog, to a horse, to a small estate in land; then to yourself, to your body, to the parts of your body, to your children, to your wife, to your brothers. Look all round and throw these things from you which are not yours. Purge your opinions so that nothing cleave to you of the things which are not your own, that nothing grow to you, that nothing give you pain when it is torn from you.

15 But I have never been hindered in my will, nor compelled when I did not will. And how is this possible? *In this way:* I have placed my choice, with reference to action, in obedience to God. Is it His will that I shall have fever? It is my will also. Is it His will that I should move toward any thing? It is my will also. Is it His will that I should obtain any thing? It is my wish also. Does He not will? I do not wish. Is it His will that I die, is it His will that I be put to the rack? It is my will, then, to die; it is my will, then, to be put to the rack.

16 Who, then, is able to hinder me contrary to my own judgment, or to compel me? No more than he can hinder or compel *God*.

17 In this way the more cautious

of travellers also act. A traveller has heard that the road is infested by robbers; he does not venture to enter on it alone, but he waits for the companionship on the road, either of an ambassador, or of a quæstor, or of a proconsul, and when he has attached himself to such persons he goes along the road safely.

18 So in the world the wise man acts. There are many companies of robbers, tyrants, storms, difficulties, losses of that which is dearest. Where is there any place of refuge? how shall he pass along without being attacked by robbers? what company shall he wait for that he may pass along in safety? to whom shall he attach himself? to what person generally? to the rich man? to the man of consular rank? and what is the use of that to me? Such a man is stripped himself, groans and laments. But what if the fellow-companion himself turns against me and becomes my robber, what shall I do? I will be a friend of Cæsar; when I am Cæsar's companion no man will wrong me. *But*, in the first place, that I may become *so* illustrious, what things must I endure and suffer? how often and by how many must I be robbed? Then, after I have become Cæsar's friend, he also is mortal. And if Cæsar from any circumstance becomes my enemy, where is it best for me to retire? Into a desert? Well, does fever not come there?

19 What shall be done then? Is it not possible to find a safe fellow-traveller, a faithful one, strong, secure against all surprises? Thus he considers, and perceives that if he at-

taches himself to God, he will make his journey in safety.

SELECTION VIII.

Our highest good consists in loyalty to our highest convictions, and in faithfully doing whatever we believe to be our duty, whoever or whatever may oppose.

GOD is beneficial. But the Good also is beneficial. It is consistent, then, that where the nature of God is, there also the nature of the Good should be. What, then, is the nature of God? Flesh? Certainly not. An estate in land? By no means. Fame? No. Is it intelligence, knowledge, right reason? Yes. Herein, then, simply seek the nature of the Good.

2 How, then, do you now appear on the stage of life? As a witness summoned by God. Come forward, *he says*, and bear testimony for me, for you are worthy to be brought forward as a witness by me: is any thing external to the will good or bad? do I hurt any man? have I made every man's interest dependent on any man except himself? What testimony do you give for God?

3 God has fixed this law, and says, If you would have any thing good, receive it from yourself. You say, No, but I will have it from another. —Do not so: but receive it from yourself.

4 When the tyrant threatens and calls me, I say, Whom do you threaten? If he says, I will put you in chains, I reply, You threaten my hands and my feet. If he says, I will cut off your head, I reply, You threaten my head. If he says, I will

throw you into prison, I answer, You threaten the whole of this poor body. If he threatens me with banishment, I say the same. Does he, then, not threaten *me* at all? If I feel that all these things do not concern me, he does not threaten me at all; but if I fear any of them, it is I whom he threatens.

5 Whom, then, do I fear? the master of what? The master of things which are in my own power? There is no such master.

6 I must say what I think is right. But if you do, *says the tyrant*, I shall put you to death. When, then, I reply, did I tell you that I am not mortal? You may do your part, but I shall do mine: it is your part to kill; it is mine to die, but not in fear: yours to banish me; mine to depart, *but* without sorrow.

7 Why should a man fear the rich or the powerful, even if they be both very strong and of violent temper? for what will they do to us? We shall not care for that which they can do; and what we do care for, that they cannot do.

8 How did Socrates behave with respect to these matters? Why in what other way than a man ought to do who *is* convinced that he *is* a kinsman of *God*? If you say to me now, said Socrates to his judges, We will acquit you on the condition that you no longer discourse in the way in which you have hitherto discoursed, nor trouble either our young or our old men, I shall answer, You make yourselves ridiculous by thinking that, if one of our commanders has appointed me to a certain post, it is my duty to keep and maintain

it, and to resolve to die a thousand times rather than desert it; but if God has put me in any place and way of life, I ought to desert it.

9 But, you ask, did Socrates persuade all his hearers to become virtuous? Not the thousandth part. However, after he had been placed in this position by the Deity, as he himself says, he never left it. But what does he say even to his judges? If you acquit me on these conditions that I no longer do that which I do now, I will not consent and I will not desist; but I will go up both to young and to old, and, indeed, to every man whom I meet, and I will ask the questions which I ask now; and most particularly will I do this to you my fellow-citizens, because you are more nearly related to me.

10 Are you so *obstinate*, Socrates, and such a busybody? and how does it concern you in what manner we act? what is it that you say to us? *To which Socrates replied*: Being of the same community and of the same kin, you neglect yourselves, and show yourselves bad citizens to the state, and bad kinsmen to your kinsmen, and bad neighbors to your neighbors.

11 But who are you to reprove us for these things? Here it is a great thing to reply, I am he whose duty it is to take care of men; for it is not every little creature which dares to resist a lion; and if the strong one comes up and resists him, say, if you choose, Who are you, and what business have you here? Man, in every kind there is produced something which excels; in oxen, in dogs, in bees, in horses.

Do not, then, say to that which excels, Who, then, are you? If you do, it will find a voice in some way and say, I am such a thing as the purple in a garment: do not expect me to be like the others, or blame my nature that it has made me different from the rest of men.

12 A man must keep this in mind; and when he is called to any such difficulty, he should know that the time is come for showing if he has been instructed. For he who is come into a difficulty is like a young man from a school who has practised the resolution of syllogisms; and if any person proposes to him an easy syllogism, he says, Rather propose to me a syllogism which is skilfully complicated, so that I may exercise myself on it.

13 If these things are true, and if we are not silly, and are not acting hypocritically when we say that the good of man is in the will, and the evil too, and that every thing else does not concern us, why are we still disturbed, why are we still afraid? The things about which we have been busied are in no man's power: and the things which are in the power of others, we care not for. What reason for anxiety have we then?

14 But, you reply, give me directions. Why should I give you directions? has not God given you directions? Has he not given to you what is your own free from hindrance and free from impediment, and what is not your own subject to hindrance and impediment? What directions, then, what kind of orders did you bring when you came from

him? *These,—Keep by every means what is your own; do not desire what belongs to others. Integrity is your own, virtuous shame is your own; who, then, can take these things from you? who else than yourself will hinder you from using them?*

15 What, then, should we do? We ought, *in our prayers for guidance*, to come without desire or aversion; even as the wayfarer asks of the man whom he meets which of two roads leads to his journey's end without any desire for that which leads to the right rather than to the left, for he has no wish to go by any road except the road which leads to his end. In the same way ought we to come to God also as a guide; even as we use our eyes, not asking them to show us such things as we wish, but rather receiving the appearances of things exactly as the eyes present them to us.

16 What, then, *you exclaim*, must I be *willing to be* brought to trial, to have a fever, to sail on the sea, to die, or to be condemned? Yes, for it is impossible in such a body, in such a universe of things, among so many living together, that such things should not happen, some to one and others to others.

17 Did you hear this when you were with the wise men? did you learn this? do you not know that human life is a warfare? that one man must keep watch, another must go out as a spy, and a third must fight? and it is not possible that all should be in one place, nor is it better that it should be so.

18 It is your duty, then, since you

are here, to say what you ought, to arrange these things as it is fit. Then some one says, I shall charge you with doing me wrong. Much good may it do you; I have done my part; but whether you also have done yours, you must look to that: for there is some danger of this too, that it may escape your notice.

SELECTION IX.

Daily duties toward ourselves and toward those about us, in order to the proper and, so far as possible, perfect conduct of life.

WHEN some one asks, How may a man eat acceptably to God? it may be answered: If he can eat justly and contentedly, and with equanimity, and temperately, and in an orderly manner, will it not also be acceptably to God.

2 But when you have asked for warm water and the servant has not heard, or if he did hear has brought only tepid water, or he is not even found to be in the house, then not to be vexed or to burst with passion, is not this acceptable to God?

3 Will you not bear with your own brother, who has God for his progenitor, and is like a son from the same origin and of the same descent from above? Because you have been put in a higher place, will you immediately make yourself a tyrant? Will you not remember who you are, and whom you rule? that they are kinsmen, that they are brethren by nature, that they are the offspring of God? But, *you say*, I have purchased them: they have not purchased me. Thinking thus, do you see in what direction you are

looking, that it is toward the earth, toward the pit, that it is toward these wretched laws of dead men? but toward the laws of *God* you are not looking.

4 How, then, shall I become of an affectionate temper? By being of a noble disposition, and happy. For it is not reasonable to be mean-spirited, nor to lament yourself, nor to depend on another, nor ever to blame *either* God or man. I entreat you, become an affectionate person in this way, by observing these rules. But if through this affection, as you name it, you are going to be a slave and wretched, there is no profit in being affectionate.

5 And what prevents you from loving another as a person subject to mortality, *that is*, as one who may go away from you. Did not Socrates love his own children? He did; but it was as a free man, as one who remembered that he must first be a friend to *God*.

6 Every great faculty is dangerous to beginners. You, must, then, bear such things as you are able, but conformably to nature. Practise sometimes a way of living like a person out of health, that you may at some time live like a man in health. Abstain from food, drink water, abstain sometimes altogether from desire, in order that you may some time desire consistently with reason; and if consistently with reason, when you have any thing good in you, you will desire well.

7 But instead of doing thus, you wish to live like wise men immediately and to be useful to men.—Useful how? what are you doing?

have you been useful to yourself? Show to them in your own example what kind of men the love of wisdom makes, and don't trifle. When you are eating, do good to those who eat with you; when you are drinking, *do good* to those who are drinking with you; by yielding to all, giving way, bearing with them, thus do them good, and do not throw out upon them your bad humors.

8 For we ought to have these two principles in readiness: that, except the will, nothing is good or bad; and that we ought not to lead events, but to follow them. My brother ought not to have behaved thus to me, *you say*.—No; but let *him* see to that: and, however he may behave, *do you say*, I will conduct myself toward him as I ought: for *this* is my own business; *that* belongs to another: no man can prevent *this*; the *other* can be prevented.

9 And what is the divine law? To keep a man's own, not to claim that which belongs to others, but to use what is given, and when it is not given, not to desire it; and when a thing is taken away, to give it up readily and immediately, and to be thankful for the time that a man has had the use of it.

10 For this reason, if a man put in the same place his interest, sanctity, goodness, and country, and parents, and friends, all these are secured; but if he puts in one place his interest, in another his friends and his country and his kinsmen and justice itself, all these give way, being borne down by the weight of interest. For where the I and the Mine are placed, to that place, *of necessity*,

the animal inclines : if in the flesh, there is the ruling power ; if in the will, it is there ; and if it is in externals, it is there.

11 If, then, I am where my will is, then only shall I be a friend such as I ought to be, and son, and father ; for this will be my interest, to maintain the character of fidelity, of modesty, of patience, of abstinence, of active co-operation, of observing my relations toward all. But if I put myself in one place, and honesty in another, then the doctrine of Epicurus becomes strong: which asserts either that there is no virtue *at all*, or it is *nothing but* that which opinion holds to be virtuous.

12 And this is not a perverse self-regard ; for the animal is constituted so as to do all things for itself. Even the sun does all things for itself. Nay, even *God* himself ; but when he chooses to be the Giver of rain and the Giver of fruits, and the Father of *Immortals* and of men, you see that he cannot obtain these functions and these names, if he is not useful to man ; and, universally, he has made the nature of the rational animal such that it cannot obtain any one of its own proper interests, if it does not contribute something to the common interest.

13 Consider, then, who you are. In the first place, you are a man ; and this is one who has nothing superior to the faculty of the will, but all other things subjected to it ; and the faculty itself he possesses unenslaved and free from subjection. Consider, also, from what things you have been separated by reason. You have been separated from wild

beasts ; you have been separated from domestic animals. Further, you are a citizen of the world, and a part of it ; not one of the serving merely, but also one of the ruling parts ; for you are capable of comprehending the divine administration, and of considering the connection of things.

14 What, then, does the character of a citizen promise ? To hold nothing as profitable to himself ; to deliberate about nothing as if he were detached from the community, but to act as the hand or foot would do, if they had reason and understood the constitution of nature ; for they would never put themselves in motion nor desire any thing otherwise than with reference to the whole.

15 If you consider yourself as detached from other men, it is *possible* to live to old age, to be rich, to be healthy. But if you consider yourself as a man and a part of a certain whole, it is for the sake of that whole that at one time you should be sick, at another time take a voyage and run into danger, and at another time be in want, and in some cases die prematurely.

16 Why, then, are you troubled ? Do you not know, that as a foot is no longer a foot if it is detached from the body ? so you are no longer a man if you are separated from other men.

17 But they are thieves and robbers, you say. What do you mean by thieves and robbers ? They are mistaken about good and evil. Ought we, then, to be angry with them, or to pity them ? But show

them their error, and you will see how they desist from their errors. If they do not see their errors, they have nothing superior to their present condition.

18 Ought not, then, this robber and this adulterer to be destroyed? By no means say so, but speak rather in this way: This man who has been mistaken and deceived about the most important things, and blinded, not in the faculty of vision which distinguishes white and black, but in the faculty which distinguishes good and bad, should we not destroy him? If you speak thus, you will see how inhuman this is which you say, and that it is just as if you would say, Ought we not to destroy this blind and deaf man?

19 But if the greatest harm is the privation of the greatest things, and the greatest thing in every man is the will or choice such as it ought to be, and a man is deprived of this will, why are you also angry with him? Man, you ought not to be affected contrary to nature by the bad things of another. Pity him rather: drop this readiness to be offended and to hate, and these words which the many utter: "These accursed and odious fellows!"

20 What then? shall I not hurt him who has hurt me? In the first place consider what hurt is, and remember what you have heard from the wise men. For if the good consists in the will, and the evil also in the will, see if what you say is not this: What, then, since that man has hurt *himself* by doing an unjust act to *me*, shall I not hurt *myself* by doing some unjust act to *him*?

21 What then? if one does all these things, will it be possible to be free from faults? It is not possible; but this is possible, to direct your efforts incessantly to being faultless. For we must be content if by never remitting this attention we shall escape at least *a few* errors.

22 But now when you have said, To-morrow I will begin to attend, you must be told that you are saying this: To-day I will be shameless, disregardful of time and place, mean; to-day I will be passionate and envious. See how many evil things you are permitting yourself to do. If it is good to use attention to-morrow, how much better is it to do so to-day? if to-morrow it is in your interest to attend, much more is it to-day, that you may be able to do so to-morrow also, and may not defer it again to the third day.

23 We ought, then, to have these rules in readiness, and to do nothing without them, and we ought to keep the soul directed to this mark: To pursue nothing external, and nothing which belongs to others, but to do as He has appointed who has the control of us and of all things.

SELECTION X.

Self-discipline; its methods, helps, difficulties, and rewards.

EVERY habit and faculty is maintained and increased by the corresponding actions: the habit of walking by walking, the habit of running by running. If you would be a good reader, read; if a writer, write. But when you shall not have read for thirty days in succession, but have done something else, you will

know the consequence. In the same way, if you shall have lain down ten days, get up and attempt to make a long walk, and you will see how your limbs are weakened.

2 Generally, then, if you would make any thing a habit, do it ; if you would not make it a habit, do not do it, but accustom yourself to do something else in place of it.

3 So it is with respect to the affections of the soul : when you have been angry, you must know that not only has this evil befallen you, but that you have also increased the habit, and in a manner thrown fuel upon fire. For it is impossible for habits and faculties, some of them not to be produced, when they did not exist before ; and others not be increased and strengthened by corresponding acts.

4 In this manner certainly, as wise men say, also diseases of the mind grow up. For when you have once desired money, if reason be applied to lead to a perception of the evil, the desire is stopped, and the ruling faculty of our mind is restored to the original authority. But if you apply no means of cure, it no longer returns to the same state, but being again excited by the corresponding appearance, it is inflamed to desire quicker than before : and when this takes place continually, it is henceforth made callous, and the disease of the mind confirms the love of money.

5 If, then, you wish not to be of an angry temper, do not feed the habit: throw nothing on it which will increase it : at first keep quiet and count the days on which you

have not been angry—I used to be in passion every day; now every second day; then every third; then every fourth. But if you have intermitted thirty days, make an offering to God. For the habit at first begins to be weakened, and then is completely destroyed. *And when you can say*, I have not been vexed to-day, nor the day after, nor yet on any succeeding day during two or three months ; but I took care when some exciting things happened ;—be assured, *then*, that you are in a good way.

6 But how shall this be done ? *In this way*: Be willing at length to be approved by yourself, be willing to appear beautiful to God, desire to be in purity with your own pure self and with God. Then, when any such temptation visits you, Plato says : Have recourse to expiations, go a suppliant to the temples of the averting deities. *But I think* it is even sufficient if you resort to the society of noble and just men, and compare yourself with them, whether you find one who is living or dead.

7 This is the true athlete, the man who exercises himself against such temptations. Stay, man, do not be carried away. Great is the combat, divine is the work ; it is for kingship, for freedom, for happiness, for disenthralment from perturbation. Remember God : call on him as a helper and protector, as men at sea call on the Dioscuri in a storm. For what is a greater storm than that which comes from passions which are violent and drive away the reason ?

8 And the storm itself, what else

is *it* but an appearance? For take away the fear of death, and suppose as many thunders and lightnings as you please, and you will know what calm and serenity there is in the ruling faculty.

9 But if you have once been defeated and say that you will conquer hereafter, and then say the same again, be assured that you will at last be in so wretched a condition and so weak that you will not even know afterward that you are doing wrong, but you will even begin to make apologies for your wrong-doing: and then you will confirm the saying of Hesiod to be true, With constant ills the dilatory strives.

10 But those who have a good natural disposition, even if you try to turn them aside, cling still more to reason. Wherefore Rufus generally attempted to discourage his pupils, and he used this method as a test of those who had a good natural disposition and those who had not. For it was his habit to say: As a stone, if you cast it upward, will be brought down to the earth by its own nature, so the man whose mind is naturally good, the more you repel him, the more he turns toward that to which he is naturally inclined.

11 So, then, will you not help yourself? and how much easier is this help? There is no need to kill any man, nor to put him in chains, nor to treat him with contumely, nor to go to the courts of law; but it is only necessary for you to speak to yourself, who will be most easily persuaded, with whom no man has more power of persuasion than yourself.

12 First of all, condemn what you are doing, and then when you have condemned it, do not despair of yourself: and be not in the condition of those men of mean spirit, who, when they have once given in, surrender themselves completely and are carried away as if by a torrent. But see what the trainers of boys do. Has the boy fallen? Rise, they say, wrestle again till you are made strong. Do you also do something of the same kind: for be well assured nothing is more tractable than the human soul.

13 You must exercise the Will, and the thing is done, it is set right: as on the other hand, only be careless, and the thing is lost: for from within comes ruin, and from within comes help.

14 Then you say, What good do I gain? *I answer*: What greater good do you seek than this; from a shameless man to become a modest man, from a disorderly man to become orderly, from a faithless man to become faithful, from a man of unbridled habits to become a sober man? If you seek any thing more than this, go on doing what you are doing: not even a God can now help you.

15 You must know that if you allow your desire and aversion to turn to things which are not within the power of the will, you will neither have your desire capable of attaining your object, nor your aversion free from the power of avoiding that which you would avoid. And since strong habit prevails, and we are accustomed to employ desire and aversion only to things which are not

within the power of our will, we ought to oppose to this habit a contrary habit, and where there is great slipperiness in the appearances, there to oppose the habit of exercise.

16 *For instance*, I am rather inclined to pleasure: I will incline to the contrary side above measure for the sake of exercise. I am averse to pain: I will exercise against this the appearances which are presented to me for the purpose of withdrawing my aversion from every such thing. *For, in exercise*, who is a true practitioner? Is it not he who forbears gratifying his desire, applies his aversion only to things which are within the power of his will, and practises most in the things which are difficult to conquer?

17 After this manner, then, being irritable, practise, man, to endure if you are abused, not to be vexed if you are treated with dishonor. Then you will make so much progress that, even if a man strikes you, you will say to yourself, Imagine that you have run against a statue: then also exercise yourself to use wine properly so as not to drink much, for in this also there are men who foolishly indulge themselves. Then, at last, if an occasion is presented for the purpose of putting you to the test, at a proper time you will descend into the arena to know if temptations overpower you as they did formerly.

18 But at first, fly far from that which is stronger than yourself; for the contest is unequal. As the saying is, The earthen pitcher and the rock do not agree.

19 You must proceed according

to rules: follow strict diet, abstain from delicacies, exercise yourself by compulsion at fixed times, in heat, in cold. Do you think that you can eat as you do now, drink as you do now, and in the same way be angry and out of humor? You must watch, labor, conquer certain desires; you must depart from your kinsmen, be despised by your servant, laughed at by those who meet you: in every thing you must be willing to be in an inferior condition, as to magisterial office, in honors, in courts of justice.

20 When you have considered all these things adequately, then, if you think proper, approach to the study of Wisdom, if you would gain in exchange for these things freedom from perturbations, liberty, tranquillity. But if you have not considered these things, do not approach: do not act like children, at one time a student of Wisdom, then a tax-collector, then a rhetorician, then an officer of Cæsar. These things are not consistent. You must be one man, either good or bad; you must either labor at your own ruling faculty or at external things; you must either labor at things within or at external things: *that is*, you must either occupy the place of a wise man, or that of one of the vulgar.

21 If we practised thus, and exercised ourselves *in these things* daily from morning to night, something, indeed, would be accomplished. But now we are forthwith caught half asleep by every temptation, and it is only, if ever, in the school that we are roused a little. Then when we

go out, if we see a man lamenting, we say, He is undone. If we see a consul, we say, He is happy. If we see an exiled man, we say, He is miserable. If we see a poor man, we say, He is wretched; he has nothing to eat.

22 We ought to eradicate these false opinions, and to this end we should direct all our efforts.

23 Has, then, God given you eyes to no purpose? and to no purpose has he infused into them a spirit so strong and of such skilful contrivance as to reach a long way and to fashion the forms of things which are seen? What messenger is so swift and vigilant? And to no purpose has he made the interjacent atmosphere so efficacious and elastic that the vision penetrates through the atmosphere, which is in a manner moved? And to no purpose has he made light, without the presence of which there would be no use in any other thing?

24 Man, be neither ungrateful for these gifts, nor yet forget the things which are superior to them. But indeed for the power of seeing and hearing, and indeed for life itself, and for the things which contribute to support it; for the fruits which are dry, and for wine and oil give thanks to God: but remember that he has given you something else better than all these, *I mean the power of using them, proving them, and estimating the value of each.*

SELECTION XI.

Freedom is the greatest good, and consists in leading a virtuous life, preserving a contented mind and being attached to God as friend and guide.

WHAT, then, is that which makes a man free from hindrance and

makes him his own master? For wealth does not do it, nor consulship, nor provincial government.

2 Does freedom seem to you a good thing? The greatest good. Is it possible, then, that he who obtains the greatest good can be unhappy or fare badly? No. Whomsoever, then, you shall see unhappy, unfortunate, lamenting, confidently declare that they are not free. I do declare it.

3 We have now, then, got away from buying and selling, and from such arrangements about matters of property: for if you have rightly assented to these matters, if the great king is unhappy, he cannot be free, nor can a little king, nor a man of consular rank, nor one who has been twice consul.—Be it so.

4 Further, then, answer me this question also, Does freedom seem to you to be something great and noble and valuable?—How should it not seem so? Is it possible, then, when a man obtains any thing so great and valuable and noble to be mean?—It is not possible.

5 When, then, you see any man subject to another, or flattering him contrary to his own opinion, confidently affirm that this man also is not free; and not only if he do this for a bit of supper, but also if he does it for a government office (province) or for a consulship: and call these men little slaves who for the sake of little matters do these things, and those who do so for the sake of great things call great slaves.

6 And how is it possible that a man who has nothing, who is naked, houseless, without hearth, squalid, without a servant, without a city,

can pass a life that flows easily? See, God has sent you a man to show you that it is possible.

7 Look at me, who am without a city, without a house, without possessions, without a servant; I sleep on the ground; I have no wife, no children, no prætorium, but only the earth and heavens, and one poor cloak. And what do I want? Am I not without sorrow? am I not without fear? Am I not free? When did any of you see me failing in the object of my desire? or ever falling into that which I would avoid? did I ever blame God or man?

8 Cæsar appears to furnish us with great peace: there are no longer enemies nor battles nor great associations of robbers nor of pirates, but we can travel at every hour and sail from east to west. But can Cæsar give us security from fever also, can he from shipwreck, from fire, from earthquake, or from lightning? well, I will say, can he give us security against love? He cannot. From sorrow? He cannot. From envy? He cannot. In a word, then, he cannot protect us from any of these things.

9 But the doctrine of wise men promises to give us peace even against these things. And what does it say? Men, if you will attend to me, wherever you are, whatever you are doing, you will not feel sorrow, nor anger, nor compulsion, nor hindrance, but you will pass your time without perturbations and free from every thing.

10 When a man has this peace, not proclaimed by Cæsar (for how should he be able to proclaim it?),

but by God through reason, is he not content when he is alone? when he sees and reflects, Now no evil can happen to me; for me there is no robber, no earthquake, every thing is full of peace, full of tranquillity: every way, every city, every meeting, neighbor, companion is harmless.

11 If a man exercises me in keeping my temper, does he not do me good? Is my neighbor bad? Bad to himself, but good to me: he exercises my good disposition, my moderation. Is my father bad? Bad to himself, but to me good.

12 This is the rod of Hermes: touch with it what you please, as the saying is, and it will be of gold. I say not so: but bring what you please, and I will make it good. Bring disease, bring death, bring poverty, bring abuse, bring trial on capital charges: all these things through the rod of Hermes shall be made profitable.

13 But what will you do with death? Why, what else than that it shall do you honor, or that it shall show you what a man is who follows the will of nature?

14 What will you do with disease? I will show its nature, I will be conspicuous in it, I will be firm, I will be happy, I will not flatter the physician, I will not wish to die.

15 What else do you seek? whatever you shall give me, I will make it happy, fortunate, honored, a thing which a man shall seek.

16 Of things some are good, some are bad, and others are indifferent. The good are the virtues and the things which partake of the virtues:

the bad are the vices and the things which partake of them ; and the indifferent are the things which lie between the virtues and the vices, wealth, health, life, death, pleasure, pain.

17 Let not that which in another is contrary to nature be an evil to you : for you are not formed by nature to be depressed with others nor to be unhappy with others, but to be happy with them. If a man is unhappy, remember that his unhappiness is his own fault : for God has made all men to be happy, to be free from perturbations.

18 It is not fit for us to be unhappy on account of any person, but to be happy on account of all ; but chiefly on account of God, who has made us for this end.

19 To desire, then, things which are impossible is to have a slavish character, and is foolish ; it is the part of a stranger, of a man who fights against God in the only way that he can, by his opinions.

20 Reflect more carefully, know thyself, consult the divinity, without God attempt nothing.

21 Let any of you show me a human soul ready to think as God does, and not to blame either God or man ; ready not to be disappointed about any thing, not to consider himself damaged by any thing, not to be angry, not to be envious, not to be jealous ; and why should I not say it direct ? desirous from a man to become a god, and in this poor mortal body thinking of his fellowship with God. Show me the man.

22 But before all the Cynic's ruling faculty must be purer than the

sun ; instead of arms and guards it is conscience which gives this power. When he knows that he has watched and labored for mankind, and has slept pure, and sleep has left him still purer ; and that, whatever he has thought has been as a friend of the Immortals, as a minister, as a participant of the power of God,—and then all is peace ; there is no robber who takes away his will, no tyrant.

SELECTION XII.

We should be loyal to our convictions of Truth, notwithstanding the ridicule or oppositions of others ; but we should forgive those who oppose us, withdraw ourselves from impure or vulgar companionships, and be content with the help and approval of God.

If you desire to be a lover of Wisdom, prepare yourself from the beginning to be ridiculed ; expect that many will sneer at you. But hold on to the things which seem to you best as one appointed by God to this station. And remember that if you abide in the same principles, these men who first ridiculed will afterward admire you ; but if you shall have been overpowered by them, you will bring on yourself double ridicule.

2 When you have decided that a thing ought to be done and are doing it, never avoid being seen doing it, though the many shall form an unfavorable opinion about it. For if it is not right to do it, avoid doing the thing ; but if it is right, why are you afraid of those who shall find fault wrongly ?

3 As the sun does not wait for the prayers and incantations to be in-

duced to rise, but immediately shines and is saluted by all: so do you also not wait for clappings of hands, and shouts and praise to be induced to do good, but be a doer of good voluntarily, and you will be beloved as much as the sun.

4 As a goose is not frightened by cackling nor a sheep by bleating, so let not the clamor of a senseless multitude alarm you.

5 As a multitude, when they without reason demand of you any thing of your own, do not disconcert you, so do not be moved from your purpose even by a rabble when they unjustly attempt to move you.

6 Let not these thoughts afflict you, I shall live unhonored and be nobody nowhere. For if want of honor is an evil, you cannot be in evil through the means of another any more than you can be involved in any thing base.

7 Therefore, do not so much be ashamed of that disgrace which proceeds from men's opinion, as fly from that which comes from the truth.

8 If you wish to be well spoken of, learn to speak well of others: and when you have learned to speak well of them, try to act well; and so you will reap the fruit of being well spoken of.

9 When any person treats you ill or speaks ill of you, remember that he does this or says this because he thinks that it his duty. It is not possible, then, for him to follow that which seems right to you, but that which seems right to himself. Accordingly, if he is wrong in his opinion, he is the person who is hurt, for

he is the person who has been deceived. If you proceed, then, from these opinions, you will be mild in temper to him who reviles you: for say on each occasion, It seemed so to him.

10 Forgiveness is better than revenge: for forgiveness is the sign of a gentle nature, but revenge the sign of a savage nature.

11 Epictetus being asked how a man should give pain to his enemy answered, By preparing himself to live the best life that he can.

12 Fortify yourself with contentment, for this is an impregnable fortress.

13 Let nothing be valued more than truth: not even selection of a friendship.

14 If you wish to live without perturbation and with pleasure, try to have all who dwell with you good. And you will have them good, if you instruct those willing to be taught, and dismiss those who are unwilling: for there will fly away together with those who have fled from you, both wickedness and slavery; and there will be left with those who remain with you, goodness and liberty.

15 If a man places a piece of quenched charcoal close to a piece that is burning, either the quenched charcoal will quench the other, or the burning charcoal will light that which is quenched. Since, then, the danger is so great, we must cautiously enter into such intimacies with those of the vulgar sort, and remember that it is impossible that a man can keep company with one who is covered with soot without

being partaker of the soot himself.

16 Until, then, good sentiments are *fixed* in you, and you shall have acquired a certain power for your security, I advise you to be careful in your association with vulgar persons: if you are not, every day like wax in the sun there will be melted away whatever you have inscribed on your minds. Withdraw, then, yourselves far from the sun so long as you have these waxen sentiments.

17 Listen to those who wish to advise what is useful, but not to those who are eager to flatter on all occasions; for the first really see what is useful, but the second look to that which agrees with the opinion of those who possess power; and, imitating the shadows of bodies, they assent to what is said by the powerful.

18 It is better by assenting to truth to conquer opinion, than by assenting to opinion to be conquered by truth.

19 If you seek truth, you will not seek by every means to gain a victory; and if you have found truth, you will have the gain of not being defeated. For truth conquers with itself; but opinion conquers among those who are given to externals.

20 Truth is a thing immortal and perpetual; it gives to us a beauty which fades not away in time, nor does it take away the freedom of speech which proceeds from justice; but it gives to us the knowledge of what is just and lawful, separating from them, the unjust and refuting them.

21 When we are children our parents deliver us to a pedagogue

to take care on all occasions that we suffer no harm. But when we are become men, God delivers us to our innate conscience to take care of us. This guardianship, then, we must in no way despise, for we shall both displease God and be enemies to our own conscience.

22 A soul which is conversant with virtue is like an ever-flowing source, for it is pure and tranquil and potable and sweet and communicative; and also rich and harmless and free from mischief.

23 Let your talk of God be renewed every day, rather than your food. Think of God more frequently than you breathe. If you always remember that whatever you are doing in the soul or in the body, God stands by as an inspector, you will never err, either in any of your prayers or in any of your deeds, but you will have God dwelling with you.

SELECTION XII.

We should always subordinate pleasure to virtue; ourselves to others; our personal preferences to the public good; and all to the will and wisdom of God.

I F you have received the impression of any pleasure, guard yourself against being carried away by it; but let the thing wait for you, and allow yourself a certain delay on your own part. Then think of both times;—of the time when you will enjoy the pleasure, and of the time after the enjoyment of the pleasure when you will repent and will reproach yourself.

2 And set against these things how you will rejoice if you have ab-

stained from the pleasure, and how you will commend yourself. But if it seem to you seasonable to do the thing, take care that the charm of it, and the pleasure, and the attraction of it shall not conquer you: but set on the other side the consideration, how much better it is to be conscious that you have gained the victory.

3 Choose rather to punish your appetites than to be punished through them. No man is free who is not master of himself.

4 Fortune of the body and vice of the soul is a bad fortune; for he who is free in the body, but bound in the soul, is a slave; but, on the contrary, he who is bound in the body, but free in the soul, is free.

5 In banquets, remember that you entertain two guests, body and soul: and whatever you shall have given to the body you soon eject; but what you shall have given to the soul, you keep always.

6 Pleasure, like a kind of bait, is thrown in front of every thing which is really bad, and easily allures greedy souls to the hook of perdition.

7 Nothing is meaner than love of pleasure, and love of gain and pride. Nothing is superior to magnanimity, and gentleness, and love of mankind, and beneficence.

8 Of pleasures, those which occur most rarely give the greatest delight. If a man should transgress moderation, the things which give the greatest delight would become the things which give the least.

9 As it is better to lie compressed in a narrow bed and be healthy than to be tossed with disease on a broad couch, so also it is better to contract

yourself within a small competence and to be happy than to have a great fortune and to be wretched. For it is not poverty which produces sorrow, but desire; nor does wealth release from fear, but reason. If, then, you acquire reason, you will neither desire wealth nor complain of poverty.

10 No man who loves money, and loves pleasure, and loves fame, also loves mankind, but only he who loves virtue.

11 Examine yourself whether you wish to be rich or to be happy. If you wish to be rich, you should know that it is neither a good thing nor *always* in your power: but if you wish to be happy, you should know that it is both a good thing and in your power; for the one is a temporary loan of fortune, but happiness comes from the will.

12 Contentment, as it is a short road and pleasant, has great delight and little trouble.

13 When you see a viper or an asp or a scorpion in an ivory or golden box, you do not, on account of the costliness of the material, love it or think it happy; but because the nature of it is pernicious, you turn away from it and loathe it. So when you shall see vice dwelling in wealth and in the swollen fulness of fortune, be not struck by the splendor of the material, but despise the false character of the morals.

14 It is more necessary to heal the soul than the body, for to die is better than to live a bad life.

15 Wealth is not one of the good things; great expenditure is one of

the bad ; moderation is one of the good things. And moderation invites to frugality and the acquisition of good things : but wealth invites to great expenditure and draws us away from moderation. It is difficult, then, for a rich man to be moderate, or for a moderate man to be rich.

16 Virtue, then, should be desired by all men more than wealth, which is dangerous to the foolish ; for the wickedness of men is increased by wealth. And the more a man is without sense, the more violent is he in excess ; for he has the means of satisfying his mad desire for pleasures.

17 What we ought not to do, we should not even think of doing.

18 Choose the best life, for custom will make it pleasant.

19 Be careful to leave your sons well instructed rather than rich, for the hopes of the instructed are better than the wealth of the ignorant.

20 Let no man think that he is loved by any man when he loves no man.

21 You ought to choose both physician and friend not the most agreeable, but the most useful.

22 In prosperity it is very easy to find a friend ; but in adversity it is the most difficult of all things.

23 Let no wise man be averse to undertaking the office of a magistrate : for it is both impious for a man to withdraw himself from being useful to those who have need of our services ; and it is ignoble to give way to the worthless ; and it is foolish to prefer being ill-governed to governing well.

24 If you propose to adorn your city by the dedication of monuments, first adorn yourself with the noblest offering of gentleness and justice and beneficence.

25 You will do the greatest services to the state, if you shall raise not the roofs of houses, but the souls of citizens : for it is better that great souls should dwell in small houses than for mean slaves to lurk in great houses.

26 Do not decorate the walls of your house with the valuable stones from Eubœa and Sparta ; but adorn the minds of the citizens and of those who administer the state with the instructions of wise men. For states are well governed by the wisdom of men, but not by stone and wood.

27 If you wished to breed lions, you would not care *so much* about the costliness of their dens as about the habits of the animals ; so, if you attempt to preside over your citizens, be not so anxious about the costliness of the buildings as careful about the manly character of those who dwell in them.

28 He who exercises wisdom exercises the knowledge which is about God.

29 Those who have been instructed, like those who have been trained in the palæstra, though they may have fallen, rise again from their misfortune quickly and skilfully.

30 Those who are well constituted in the body endure both heat and cold : and so those who are well constituted in the soul endure both anger and grief and excessive joy and the other affects.

31 Seek not that the things which

happen should happen as you wish ; but wish the things which happen to be as they are, and you will have a tranquil flow of life.

32 Never say about any thing I have lost it, but say, I have restored it. Is your child dead ? It has been restored. Is your wife dead ? She has been restored. Has your estate been taken from you ? Has not then this also been restored ? What is it to you, by whose hands the giver demanded it back ? So long as he may allow you, take care of it as a thing which belongs to another, as travellers do with their inn.

33 On a voyage when a vessel has reached a port, if you go out to get water, it is an amusement by the way to pick up a shell fish or some bulb, but your thoughts ought to be directed to the ship ; and you ought to be constantly watching if the captain should call, and then you must throw away all those things, and hasten to the ship. So in life also, if there be given to you a wife and child and similar things, there will be nothing to prevent you from accepting them. But if the Captain should call, run to the ship, and leave all those things without regard to them. And if you are aged, do not even go far from the ship, lest when you are called you make default.

34 When Thales was asked what is most universal, he answered, Hope, for hope stays with those who have nothing else.

SELECTION XIV.

Tranquillity of mind the highest of attainments ; and entire submission to the

will of God, with no pre-determinations, repinings, or complaints, is the only way by which this attainment may be reached.

THE wise and good man, remembering who he is, and whence he came, and by whom he was produced, is attentive only to this, how he may fill his place with due regularity and obedience to God.

2 Dost Thou wish me still to live ? I will continue to live as free, as noble in nature as Thou hast wished me to ; for Thou hast made me free from hindrance in that which is my own.

3 But hast Thou no further need of me ? I thank Thee ; so far, I have remained for Thy sake, and for the sake of no other person, and now, in obedience to Thee I depart. How dost thou depart ? Again, I say, as Thou hast pleased ; as free, as Thy servant, as one who has known Thy commands and Thy prohibitions.

4 And so long as I shall stay in Thy service, whom dost Thou will me to be ? A prince or a private man, a senator or a common person, a soldier or a general, a teacher or a master of family ? whatever place and position Thou mayest assign to me, as Socrates says, I will die ten thousand times rather than desert them.

5 And where dost Thou will me to be ? in Rome, or Athens, or Thebes, or Gyara. Only remember me there where I am.

6 If Thou sendest me to a place where there are no means for men living according to nature, I shall not depart in disobedience to Thee, but as if Thou wast giving me the signal to retreat : I do not leave

Thee, let this be far from my intention, but I perceive that thou hast no need of me.

7 If means of living according to nature be allowed to me, I will seek no other place than that in which I am, or other men than those among whom I am.

8 Let these thoughts be ready to hand by night and by day; these you should write, these you should read; about these you should talk to yourself, and to others. Ask a man, Can you help me at all for this purpose? and further, go to another and to another.

9 In a word, desire nothing than that which God wills: then, Who shall hinder you? who shall compel you? No man shall compel you any more than he shall compel *God himself*.

10 When you have such a Guide, and your wishes and desires are the same as His, why do you still fear disappointment?

11 Give your desires to wealth and your aversions to poverty, and you will be disappointed in the one, you will fall into the other. Well, give them up to health, and you will be unfortunate; give them up to magistracies, honors, country, friends, children, in a word, to any of the things which are not in man's power, and you will be unfortunate.

12 But give them up to *God*, surrender them to *Him*, let *Him* govern, let your desire and aversion be ranged on *His* side, and wherein will you be any longer unhappy?

13 But if you envy, and complain, and are jealous, and fear, and never cease for a single day complaining

both of yourself and of *God*, why do you still speak of being educated? What kind of an education, man?

14 Will you not, if it is possible, unlearn all these things and begin from the beginning, and see at the same time that hitherto you have not even touched the matter; and then commencing from this foundation, will you not build up all that comes after, so that nothing may happen which you do not choose, and nothing shall fail to happen which you do choose?

15 Give me one young man who has come with this intention, who has become a champion for this matter and says, I give up every thing else; it is enough for me if it shall ever be in my power to pass my life free from hindrance and free from trouble, and to stretch out my neck to all things like a free man, and to look up to heaven as a friend of God and fear nothing that can happen.

16 Let any one of you point out such a man that I may say, Come, young man, into the possession of that which is your own, for it is your destiny to adorn Wisdom; yours are these possessions, yours these books, yours these discourses.

17 Then when he shall have labored sufficiently and exercised himself in this part of the matter, let him come again and say, I desire to be free from passion and free from perturbation; and I wish, as a lover of Wisdom and a diligent person, to know what is my duty to *God*, what to my parents, what to my brothers, what to my country, what to strangers. To such an one I would say, Man

you are an immortal, you have great designs.

18 In the place of all other delights, then, substitute this, that of being conscious that you are obeying God, that not in word but indeed you are performing the acts of a wise and good man.

19 Seek *not* the good in things external; seek it in yourselves; if you do not, you will not find it.

20 For this purpose *God* leads me at one time hither, at another time sends me thither, shows me to men as poor, without authority, and sick; sends me to Gyara, leads me into prison, not because He hates me; far from Him be such a meaning, for who hates the best of his servants? nor yet because He cares not for me, for He does not neglect any even of the smallest things; but He does this for the purpose of exercising me and making use of me as a witness to others.

21 Being appointed to such a service, do I still care about the place in which I am, or with whom I am, or what men say about me? and do I not entirely direct my thoughts to God and to His instructions and commands?

22 Having these thoughts always in hand, and exercising them by yourself, and keeping them in readiness, you will never be in want of one to comfort you and strengthen you.

23 My man, as the proverb says, make a desperate effort on the part of tranquillity of mind, freedom, and magnanimity. Lift up your head at last as released from slavery.

24 Dare to look up to God and

say, Deal with me for the future as Thou wilt; I am of the same mind as Thou art; I am Thine; I refuse nothing that pleases Thee; lead me where Thou wilt; clothe me in any dress Thou choosest: is it Thy will that I should hold the office of a magistrate, that I should be in the condition of a private man, stay here or be an exile, be poor, be rich? I will make Thy defence to men in behalf of all these conditions. I will show the nature of each thing what it is.

25 From yourself, from your thoughts cast away sadness, fear, desire, envy, malevolence, avarice, effeminacy, intemperance.

26 But it is not possible to eject these things otherwise than by looking to God only, by fixing your affections on Him only, by being consecrated to His commands. And if you choose any thing else, you will with sighs and groans be compelled to follow what is stronger than yourself, always seeking tranquillity and never able to find it; for you seek tranquillity there where it is not, and you neglect to seek it where it is.

SELECTION XV.

Death to those who are virtuous and who rely on God is joyous freedom; to die happy is to die with a clear conscience, and in the performance of whatever duties God has appointed us to do.

L ET death and exile and every other thing which appears dreadful be daily before your eyes; but most of all death: and you will never think of any thing mean, nor

will you desire any thing extravagantly.

2 But what is usually done? Men generally act as a traveller would do on his way to his own country, when he enters a good inn, and being pleased with it should remain there.

3 Man, you have forgotten your purpose: you were not travelling to this inn; you were *only* passing through it. But, *you say*, this is a pleasant inn. And how many other inns are pleasant? and how many meadows are pleasant? yet only for passing through. Your purpose is this, to return to your country, to relieve your kinsmen of anxiety, to discharge the duties of a citizen, to fill the usual magistracies. For you are not come to select more pleasant places, but to live in those where you were born and of which you were made a citizen.

4 Are we not in a manner kinsmen of God, and did we not come from Him? Allow us to depart to the place from which we came; allow us to be released at last from these bonds by which we are bound and weighed down.

5 Here there are robbers and thieves and courts of justice, and those who are named tyrants, who think that they have some power over us by means of the body and its possessions. Permit us to show them that they have no power over any man.

6 Friends, wait for God: when He shall give the signal and release you from this service, then go to Him; but for the present endure to dwell in this place where He has put you: short indeed is this time of

your dwelling here, and easy to bear for those who are so disposed: for what tyrant or what thief or what courts of justice are formidable to those who have thus considered as things of no value the body and the possessions of the body? Wait, then, do not depart without a reason.

7 I think that what God chooses is better than what I choose; I will attach myself as minister and follower to Him.

8 Wherever I shall go, there it will be well with me; for here also where I am, it was not because of the place that it was well with me, but because of my opinions which I shall carry off with me: for neither can any man deprive me of them. My opinions alone are mine; they cannot be taken from me: and I am satisfied while I have them, wherever I may be and whatever I am doing.

9 But now it is time to die. Why do you say to die? Make no tragedy show of the thing, but speak of it as it is: It is now time for the matter of the body to be resolved into the things out of which it was composed.

10 And what is the formidable thing here? what is going to perish of the things which are in the universe? what new thing or wondrous is going to happen? Is it for this reason that a tyrant is formidable? Is it for this reason that the guards appear to have swords which are large and sharp?

11 Say this to others; but I have considered about all these things; no man has power over me. I have been made free; I know His com-

mands, no man can now lead me as a slave. I have a proper person to assert my freedom; I have proper judges.

12 Are you the master of my body? What, then, is that to me? Are you the master of my property? What, then, is that to me? Are you the master of my exiles or of my chains? Well, from all these things and all the poor body itself I depart at your bidding, when you please. Make trial of your power, and you will know how far it reaches. Whom, then, shall I fear.

13 For the sake of that which is called liberty, some hang themselves, others throw themselves down precipices, and sometimes even whole cities have perished. And will you not for the sake of the true and unassailable and secure liberty give back to God when He demands them the things which He has given? Will you not, as Plato says, study not to die only, but also to endure torture, and exile, and scourging, and, in a word, to give up all which is not your own?

14 In the first place you must make your ruling faculties pure, and your mode of life also.

15 But the body is nothing: the parts of it are nothing. Death? Let it come when it chooses, either death of the whole or of a part. Fly, you say. And whither? can any man eject me out of the world? He cannot. But wherever I go, there is the sun, there is the moon, there are the stars, dreams, omens, and conversation with the Immortals.

16 Consider also this, that the chief of all evils to man and the

chief mark of mean spirit and of cowardice is not death, but rather the fear of death. Against this fear I advise you to exercise yourself: to this let all your reasoning tend, your exercises, and reading: and you will thus know that by death only are men made free.

17 Birds when they are caught and are kept shut up, how much do they suffer in their attempts to escape? Some of them die of hunger rather than submit to such a kind of life. And as many of them as live, hardly live, but with suffering pine away; and if they ever find any opening, they make their escape. So much do they desire their natural liberty, and to be independent and free from hindrance.

18 And what *lesson* is there for you in this? Let us hear it. *It is this*, I am formed by nature to fly where I choose, to live in the open air, to sing when I choose: you deprive me of all this, and say, What harm is it to you? For this reason we shall say that those animals only are free which cannot endure capture, but as soon as they are caught, escape from captivity by death.

19 So Diogenes also somewhere says that there is only one way to freedom, and that is to die content; and he writes to the Persian king, You cannot enslave the Athenian state any more than you can enslave fishes. How is that? cannot I catch them? If you catch them, says Diogenes, they will immediately leave you, as fishes do; for if you catch a fish, it dies; and if these men that are caught shall die, of what use to you is the preparation for war?

20 These are the words of a free man who had carefully examined the thing, and, as was natural, had discovered it. But if you look for it in a different place from where it is, what wonder if you never find it?

21 What, then, do you wish to be doing when you are found by death? I, for my part, would wish to be found doing something which belongs to a man, beneficent, suitable to the general interest, noble.

22 But if I cannot be found doing things so great, I would be found doing at least that which I cannot be hindered from doing, that which is permitted me to do: correcting myself, cultivating the faculty which makes use of appearances, laboring at tranquillity of mind, rendering to the relations of life their due. If I succeed so far, also I would be found advancing to the third topic, safety in forming judgments about things.

23 If death surprises me when I am busy about these things, it is enough for me if I can stretch out my hands to God and say: The means which I have received from Thee for seeing Thy administration of the world, and following it, I have not neglected; I have not dishonored Thee by my acts: see how I have used my perceptions; see how I have used my preconceptions. Have I been discontented with any thing that happens, or wished it to be otherwise? have I wished to transgress the established relations of things? That Thou hast given me life, I thank Thee for what Thou hast given: so long as I have used the things which are Thine I am content; take them back and place them wherever Thou

mayest choose; for Thine were all things, Thou gavest them to me.

24 Is it not enough to depart in this state of mind? What life is more becoming than that of a man who is in this state of mind? and what end is more happy?

25 Do you not know that both disease and death must surprise us while we are doing something? the husbandman while he is tilling the ground, the sailor while he is on his voyage? What would you be doing when death surprises you: for you must be surprised when you are doing something? If you can be doing any thing better than this when you are surprised, do it.

26 I, *for my part*, wish to be surprised by disease or death when I am looking after nothing else than my own will, that I may be free from perturbation, that I may be free from hindrance, free from compulsion, and in a state of liberty.

27 I wish to be found practising such things that I may be able to say to God, Have I in any respect transgressed Thy commands? have I in any respect wrongly used the powers which Thou gavest me? have I misused my perceptions or my preconceptions? have I ever blamed Thee? I have been sick because it was Thy will, and so have others, but I was content to be sick. I have been poor because it was Thy will, but I was content also. I have not filled a magisterial office, because it was not Thy pleasure that I should: I have never desired it. Hast Thou ever seen me for this reason discontented? have I not always approached Thee with a cheerful coun-

tenance, ready to do Thy commands
and to obey Thy signals? Is it now
Thy will that I should depart from
the assemblage of men? I depart. I
give Thee all thanks that Thou hast
allowed me to join in this Thy as-

semblage of men, and to see Thy
works, and to comprehend this Thy
administration.

28 May death surprise me while I
am thinking of these things, while I
am thus writing and speaking.

ARABIAN SCRIPTURES.—GENERAL SELECTIONS.

SELECTION I.

God—the Almighty, the Eternal, the Wise, the Merciful One; the Protector of the Universe, the Helper of Mankind.

THREE is no God but God, the ever-living. He sleepeth not, neither doth He slumber. To Him belong the heavens and the earth, and all that they contain.

2 Who shall intercede with Him, except by His permission? He knoweth the past and the future; but no one comprehends any thing of His knowledge, except that which He revealeth.

3 His sway extends over the heavens and the earth, and it is no burden to Him to sustain them both. He is the High, the Mighty One.

4 With God are the keys of the secret things. He knoweth whatever is on the land and in the sea. No leaf falleth but He knoweth it; neither is there a grain in the darkness of the earth, nor a green thing or sere, but it is noted in His decree.

5 Thou needest not raise thy voice; He knoweth the secret whisper, and what is yet more hidden. No vision taketh Him in, but He taketh in all vision.

6 All that is in the heavens and in the earth praise God. He is the mighty, the wise, the seen, and the hidden, the first and the last. He

knoweth all things. He will bestow upon you light to walk in.

7 God is the light of the heavens and of the earth. His light is like a niche in which is a lamp; the lamp encased in glass; the glass as it were a glistening star.

8 It is lighted from a blessed tree, which is not the olive, either of the East or of the West; its oil would wellnigh shine out though it were not touched by fire: it is light upon light.

9 Hast thou not seen how all in the heavens and in the earth uttereth the praise of God?—the very birds, as they spread their wings? Every creature knoweth its prayer and its praise.

10 The East and the West are God's; therefore whichever way ye turn, there is the face of God. He will guide unto Himself all who turn to Him; those who believe, and whose hearts rest securely on the thought of God.

11 Thou art the Eternal One, in whom all order is centred. Thou art Lord of all things, visible and invisible. Thou art the King of mankind, the Protector of the Universe.

12 From Thee doth wisdom descend upon the rulers of the earth. Thou dost embrace all things. Thou art the Infinite and Incomprehensible, who standest alone.

13 Thou art the Ruler of the eternal fountains of light. From Thee all light cometh. Thou art the Ordainer of all good things, who givest inspiration and guidance unto all.

14 O thou Merciful One, who art exalted above all imperfections, descend into our intellects, and purge us from every ill! Turn our sorrows into joys. To Thee do we cling.

15 From Thee all things seek their light. Thou art the Helper of mankind, one and all. Thou art the Hope of the worlds.

16 In the name of God, gracious and merciful! Praised be God, gracious and merciful, King of the day of judgment. Thee we adore; from Thee we implore help.

17 Guide us in the right way; in the way of them Thou hast blessed, with whom Thou hast not been displeased; and we shall not be misled.

18 Moses cried, O Lord, where shall I find Thee? And God said, When thou seekest me, thou hast already found me.

SELECTION II.

The one God of whom all holy and wise men are prophets. The good among men are all brethren and fellow-believers.

WE believe in God, and in that which has been sent to us; also in that which has been sent to Abraham, and Ismael, and Isaac, and Jacob, and the Tribes; and in that which has been given to Moses and to Jesus; and in that which was given to all the prophets from their Lord.

2 We make no difference between

any of them. And we trust in God.

3 Will ye dispute with us about God? He is *our* Lord and *your* Lord. We will answer with our actions, and you shall answer with yours. In God we place our reliance.

4 All have a quarter of the heavens to which they turn. Both the East and the West belong to God; therefore, whichever way ye turn, there is God.

5 Nothing has been said to thee which hath not been said of old to apostles before thee. Thou wilt see every nation kneeling. To its own Book shall every nation be summoned.

6 Mohammed is no more than an apostle. Other apostles have already passed away before him; If he die, will ye turn back? He who turneth back shall not injure God at all.

7 The Jews and Christians say they are sons of God; that they are His beloved Nay, they are but a part of the men whom He hath made. To every one has been given a rule and a beaten road.

8 If God had pleased, He would surely have made you all one people; but He would test you by what He has given to each.

9 Wherever ye be, prove yourselves emulous in good deeds. God will one day bring you all together. To God shall ye all return, and He will enlighten you concerning the subjects of your disputes.

10 Jesus came and abolished the law of Moses. Mohammed followed him, and introduced his five prayers a day. The followers of both these say that after *their* prophet no other

is to be expected ; and they occupy themselves talking thus idly from morning to evening.

11 But, meanwhile, you who are living under one of these dispensations, tell me, Do you enjoy the sun and the moon more than others? or less than others?

12 If thou art a Mussulman, go stay with the Franks. If thou art a Christian, mix with the Jews. If thou art a Shuah, mix with the Schismatics. Whatever is thy religion, associate with men of opposite persuasions. If thou canst mix with them freely, and art not the least moved while listening to their discourse, thou hast attained peace, and art a master of creation.

SELECTION III.

Precepts concerning the practical virtues, such as justice, truth, patience, temperance, kindness, reverence for parents, charity, all of which are necessary to fit one for a peaceful death and a happy life beyond.

ONE hour of justice is worth seventy years of prayer.

2 Give full measure when you measure, and weigh with a just balance. Expend not but according to the measure of your goods.

3 Adhere so firmly to the truth that your yea shall be yea, and your nay shall be nay.

4 Hide not the truth when ye know it ; and clothe not the truth with falsehood.

5 Woe to them who give scant measure, and exact full measure from others.

6 Let none of you treat his brother in a way he himself would dislike to be treated.

7 It is good to overcome evil with good, and it is evil to resist evil by evil.

8 Let us be like trees that yield their fruit to those that throw stones at them.

9 To endure and to pardon is the wisdom of life.

10 Consider only what is for the good of each, and think not of wrong that has been done to thyself. Pardon others readily, and do only good unto all. Fair is the dwelling-place of those who have bridled anger and forgiven their adversaries.

11 There is no offence too great to be pardoned.

12 Make the best of things. Enjoin what is just. Lay burdens on none but thyself.

13 Verily, hypocrites sink into a lower abyss than any other sinners.

14 Learning was given to promote good actions, not empty disputes.

15 Temperance is a tree which has contentment for its root, and peace for its fruit.

16 O Man ! there is no kind of beast on the earth, nor any fowl which flieth with its wings, but the same is a people, like unto yourselves ; we have not omitted any thing in the book of our decrees.

17 Be good to parents and kindred, to orphans, to the poor, and to a neighbor, whether he be of your own people, or a stranger ; also to a fellow-traveller, a wayfarer, or a slave.

18 Speak to thy parents with respectful speech. Defer humbly to them, out of deference ; and say, "Lord, have compassion upon them,

even as they had upon me, rearing me when I was little."

19 One came and said to the Prophet, My mother has died, what shall I do for the good of her soul ? The Prophet thought of the panting heat of the desert, and he replied, Dig a well, that the thirsty may have water to drink. The man dug a well, and said, This have I done for my mother.

20 Every good act is charity. Giving water to the thirsty is charity ; removing stones and thorns from the road is charity ; smiling in your brother's face is charity.

21 A man's true wealth is the good he does in this world. When he dies, mortals will ask what property he left behind him ; but angels will ask him, What good deeds hast thou sent before thee ?

22 The world was given for our edification, not for the purpose of raising sumptuous buildings.

23 Wealth was given to be liberally bestowed, not to be avariciously hoarded.

24 Corrupt not the judges with

29 On parent knees a naked, new-born child
Weeping thou sat'st, while all around thee smiled :
So live that, sinking in thy long last sleep,
Thou then mayest smile while all around thee weep.

gifts. Stand up as witnesses for God by righteousness, and never let ill-will to any induce you to act unjustly.

25 Stand fast to justice when ye witness before God, though it be against yourselves, or your parents, or kindred ; whether the party be rich or poor, God is nearer to them than you are. Therefore, follow not passion, lest ye swerve from the right.

26 There is no better ruler than Judgment ; no safer guardian than Justice ; no stronger sword than Right ; no surer ally than Truth.

27 On that day shall men come forward in throngs to behold their works ; and whosoever shall have wrought an atom's weight of good shall behold it, and whosoever shall have wrought an atom's weight of evil shall behold it.

28 In the last day, when all things save Paradise shall have passed away, God will look upon hell, and at that instant its flames shall be extinguished forever !

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